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METHODISM IN THE
MIDDLE WEST



METHODIST MISSIONARIES OF THE RED RIVER DISTRICT, 1876

J. Walton
J. H. Ruttan
O. German
C. Mearing

E. R. Young
George Young
M. Fawcett

W. R. Morrison
J. Semmens
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METHODISM

in the

MIDDLE WEST

By
J. H. RIDDELL, D.D., LL.D.
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Introduction by
THE RIGHT REV. JESSE H. ARNUP
Moderator of The United Church of Canada

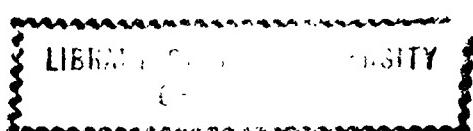


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To
MRS. ROSSIE SPENCER
THE WIFE OF
BRIGADIER-GENERAL J. C. SPENCER
OF LONDON, ONTARIO
IN GRATEFUL RECOGNITION OF A
HAPPY AND HELPFUL FRIENDSHIP
EXTENDING OVER MANY YEARS.

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FOREWORD

FOR THE AUTHOR, the formidable task of gathering the material for this history, and the writing of the text, have been a labour of love. If Dr. Riddell cannot, with literal exactitude, say regarding the events herein recorded, "All of which I saw," he might without exaggeration attach to himself the remainder of the classical quotation and say, "of which I was a great part." Few men have been longer or more creatively connected with the Middle West than he. Back in 1890, just half way through the century of activities which his history records, J. H. Riddell, already a graduate of Victoria University, came to the old West to enter the Home Mission work of the Methodist Church. After a short experience in that capacity he found his life work in association with three colleges of the Church in the Middle West. Two of them he founded—Alberta College and Alberta College, South (now St. Stephen's College), both in Edmonton. He first served Wesley College, Winnipeg, as a member of its classical staff and long years later was recalled from Edmonton to guide it into full fruition as its President. These institutions were intimately associated with all phases of the development of the Church and few men were more influential in its counsels or more involved in its activities than the author of this book.

There are many moving stories in this book—stories dating back to the old buffalo days, to the time of Indian wars and thrilling experiences in two rebellions led by Louis Riel. There are tales of heroism and hardship coming out of pioneer days as well—of privation and famine among Indians and whites, of decimating smallpox epidemics and the ravages of the Red River fever. It tells of the day of small things, of

exploration and foundation laying, of the venturesome establishment of institutions and of incalculable expansion upon foundations well and truly laid.

Very wisely, it seems to me, the author has put personalities in the limelight: James Evans, Robert Terrill Rundle, Thomas Hurlburt, Henry B. Steinhauer and his sons, George and John McDougall, George Young. . . . These names shine like stars in our missionary firmament and are worthy to be held in everlasting remembrance. Less only in degree are those in a longer list who

. . . humble and nameless
The hard, straight pathway trod

and built their lives into the foundation of the Church on the plains.



Moderator.

*Office of the Moderator,
Wesley Buildings, Toronto.*

PREFACE

THE METHODIST CHURCH carried on its redeeming restoring work in the Middle West of Canada for eighty-five years. No one, however, has undertaken to tell the connected story of its great achievements and worthy service. A few years ago several men remained whose experience and ability marked them as persons well qualified to tell that story. For several reasons this was never done. I happened to be among those whose personal contact with the Methodist Church and its workers goes back to 1885. While I recoiled from a task for which I was fitted neither in training nor genius I felt that if the story was to be told by anyone who lived through those eventful years and was a part of what had happened I seemed to be the one to set down the record.

Accordingly with reluctance, hesitation and much misgiving I have attempted to give an account of an unselfish, ungrudging effort of one denomination to rescue a great area from heathen and economic paganism. In doing this I have not been unmindful of what other denominations did, but any detailed reference to them would make a volume too unwieldy for convenient use.

Circumstance gave me a place in the opening life of the Middle West in 1887. From 1890 to 1904 I was a member of the old Manitoba and North-West Conference which in that time covered the whole area, and of the Alberta Conference from 1904 to the Union. I was present at every General Conference from 1898 to 1924. I was privileged to know personally a very large percentage of the ministers and probationers from 1885 till 1925. My duties as a fellow minister and the representative of colleges and universities gave me the oppor-

tunity to visit personally almost every important charge in the Middle West. To me came a part, however small, in establishing the University of Manitoba and in founding the University of Alberta. To the sources of information stated at the close of this book should be added the extended opportunity of knowing the workers, of sharing their hardship and privations and of having a small part in their glorious achievement.

In collecting the material, in reading the manuscript, in typing the written page, in reading the proof I have been ably assisted by a great many persons. Space and a weakening memory prevents me from naming all. Perhaps those who are not mentioned will forgive me if I recall a few. The Rev. Dr. A. W. Kenner, Rev. Dr. T. A. Munroe, Dean A. D. Longman, Professor Meredith Thompson, Miss Ethel Disney, Mrs. Alice Steel, Rev. Dr. J. M. Fawcett, Miss Margaret Ray of Victoria University Library, and Miss Margaret Graham of the Library of the United College, Winnipeg, and above all, my honoured friend, Dr. Lorne Pierce, for his sympathetic encouragement. In telling this story I am paying a debt and relieving a troubled conscience.

J. H. R.

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Methodism in the Middle West

THE FIRST PERIOD: 1840-1854

Indian Missions Under The Wesleyan Methodist Church

CHAPTER I

EARLIEST MISSIONARY EFFORT

METHODISM made a unique and valuable contribution to the religious, social and political life of the Middle West of Canada. When the Methodist influence began to operate in this extensive area stretching from the watershed about sixty miles west of Fort William to the summit of the Rockies, and from a line a little way north of the Missouri River to the Arctic Ocean, this vast territory was known as Rupertsland and was controlled by the Hudson's Bay Company. In this wide area Methodism was not the first denomination to undertake Christian work.

THE ROMAN CATHOLIC CHURCH

July 16th, 1818, the Rev. Father Joseph Norbert Provencher arrived at Fort Douglas on the west bank of the Red River. He was heartily welcomed by the Selkirk Settlers and the motley crowd of expectant half-breeds. To this group of eager onlookers the black-robed priest of whom many had heard around glowing camp-fires, was the prophecy of a new day, the herald of a new order. For life on the plains was wild, crude, unregulated and unrestrained, and paid little heed to the ordinary restrictions of civilized modes of living. Rumours regarding the disrupted moral conditions prevailing in the Far West reached through the traders, travellers, and explorers, the ears of the Bishop of Quebec and Lord Selkirk.

Impelled by these reports of moral disorder the Bishop of Quebec sent out to the western part of his unbounded diocese Rev. Father Provencher.

In sending forth his settlers to the banks of the Red River, in 1811, Selkirk gave these emigrants the positive assurance that a minister of the gospel would be sent to proclaim the divine message and minister to the people in things pertaining to ordered social life and to their denominational preference, but unfortunately Selkirk was never able to implement this promise, though he tried hard to do so. Consequently, he gave his hearty endorsement to the project undertaken by the Bishop of Quebec, and showed his appreciation of what was involved by making some substantial gifts to the new missionary enterprise. In addition to these gifts he gave a large grant of land to the soldiers who accompanied him in 1817 to the Red River Settlement, along the stream afterwards known as the Seine River, then called German Creek. This settlement offered a suggestion for giving the whole area the name of St. Boniface. The Selkirk Settlers, while disappointed in not receiving a minister of their own faith, were disposed to welcome the Catholic priest, as providing some assurance for a settled moral order in the community. While the Hudson's Bay Co. did not primarily concern itself over these moral irregularities, it did show its appreciation of the situation existing around the trading posts by providing free passage in the brigades and generous sustenance on the journey with small gifts of money to help in establishing missionary work, and in promoting the welfare of such ventures.

To Provencher, with his assistant, Dumoulin, and his helper, Edge, as they embarked on the perilous task of establishing the Roman Catholic Church in Rupertsland, Bishop Du Plessis, whose diocese then covered the whole of Canada, gave very explicit instructions. These are significant enough to be worthy of repetition, as set forth in Father Morice's *History of the Catholic Church in Western Canada*, page 97:

- (1) They were to master the Indian dialects so as to make them the vehicle of instruction. This gave great effectiveness to their service.

(2) They were to regularize the unions between French Canadians with Indian women.

(3) They were to preach the word of God and strive to enforce His laws.

(4) They were to keep a jealous eye over the education of the youth, and to establish schools wherever possible. In view of the events preceding this commission and the past political history of Quebec, the closing paragraph of these instructions is highly significant: "They shall tell the people of the advantages they enjoy in living under the government of His Britannic Majesty."

On May 12th, 1822, Father Provencher was constituted a Bishop of Juliapolis, and thus could exercise the needed episcopal functions in the Far West. Into this new work Bishop Provencher and his devoted priests threw themselves with admirable zeal and tireless energy. Through this struggle to establish the Roman Catholic Church in the Middle West these heroic men encountered appalling difficulties from within their own ranks and from the apathy and opposition of traders, settlers and half-breeds. When the Methodist missionaries entered this vast territory in the mid-summer of 1840, the Roman Catholics had four well established centres of operation. These were St. Boniface, Pembina, St. Francois Xavier, and White Horse Plains, in all of which places attention was paid at that time to the half-breeds and traders. The Church was beginning to feel its way to wider areas in the West and to attempt to carry the gospel to the Indians. Up to about 1834 little or no effort had been made in that Church to Christianize the roving pagan tribes. In 1833, the erratic and individualistic Jean Belcourt selected a location and received a grant of 200 acres of land at St. Paul, about thirty miles up the Assiniboine River, and undertook to establish there an institution designed to teach the Indians the arts of agriculture. This venture did not prove at all encouraging. In the spring of 1838, Belcourt went to Rainy Lake with a view to starting work among the Indians at that point. Belcourt remained there until August of that year, when he journeyed to Eastern Canada to organize studies in the Saulteaux language. He returned to the West in 1839 and pushed on to St. Paul, with the hope of reviving his interrupted mission. In the

spring of 1840, Belcourt was withdrawn from St. Paul and commissioned by Bishop Provencher to establish a mission at Rainy Lake. Before Belcourt entered on this work Bishop Provencher received a letter from one, Allan Macdonald, requesting him not to embark on this particular enterprise, as Wesleyan missionaries were coming from England under the patronage of the Hudson's Bay Company, to found mission stations at that point.

Thus an unseemly rivalry was begun by two great Christian agencies, which apparently militated against the success of each. Perhaps this situation provides the reason why encouraging work among the Indians never prospered in that important locality. In 1840, the Roman Catholic Church had been for twenty-two years in the Middle West, ministering to the needs of Canadians, half-breeds, Indians and traders. The work of the Church had not extended much beyond the boundaries of the present Province of Manitoba. Schools were organized among the Roman Catholic populations. These schools were patronized by Protestant parents, eager to secure the advantages of an education for their children. The Roman Catholic Church deserves much credit for its brave efforts in spite of hardships, difficulties, and discouragements, to plant its faith in a distant and lonely land.

Late in September, 1820, the Rev. John West arrived (by way of York Factory) in the Red River Settlement. He was sent to this part of Rupert's Land by the Church Missionary Society, as chaplain of the Hudson's Bay Company and as missionary to the people finding a home along the Red River. The Church Missionary Society was moved to take this action by the representations of John Pritchard, a devoted member of the Anglican Church, and for many years an approved teacher in the schools of the Red River Settlement. It was but natural that Pritchard should do this, for the Hudson's Bay Company was a great English trading company, and through its shareholders and governors was intimately associated with the Established Church in the old land. Long before the arrival of Rev. John West services according to the ritual of the Anglican Church were conducted by Factors at the trading posts. It is recorded that Sir John Franklin, who spent the winter of

1818 at Cumberland House, in preparation for his attempt to find the North-West Passage by an overland route conducted the first regular Anglican service in Rupertsland. Father Burke, who came out with the first detachment of Selkirk Settlers in 1812 claims the honour of conducting the first Christian service in the area now commonly known as the Middle West of Canada. James Sutherland, who accompanied the last contingent of the Selkirk Settlers in the late fall of 1814, came as an elder ordained by the Church in Scotland, and was empowered by that body to solemnize marriages and conduct the other rites of the Scottish Church in the new land. Religious services in the form of the celebration of Holy Communion, and the holding of prayer meetings, accompanied by Biblical interpretations were conducted in the settlement by the ordained layman, and the first regular services were organized in the Middle West by the devoted elder.

John West brought with him two Indian boys from York Factory as students for his prospective school. One of these, bearing the name of Henry Budd, was ordained as a minister of the Anglican Church, and served a pastorate at The Pas, with much acceptance. On his arrival at the Red River, John West set to work with deep earnestness to erect a log building not far distant from where St. John's College now stands, one half of which was used as a church and the other half as a school. To the school was given the name of the Red River Academy, an institution which for almost thirty years played a very worthy part in the developing life of Western Canada. By Bishop Anderson, in 1854, the name was changed to St. John's College.

In 1823 John West retired from the work in the Red River Settlement, and as he was going out by way of Hudson Bay he met the Rev. D. T. Jones, entering the territory to fill his place. On his way home, John West visited Fort Churchill, where he met some Eskimos, from Chesterfield Inlet, with whose spiritual destitution he was deeply impressed, and concerning which he made strong representations to the Church Missionary Society on his return to England. The Rev. D. T. Jones was in a short time aided in his laborious work by the coming of W. Cochrane. These were followed by men who

have rendered ineffaceable service to the West, by their zeal, energy and consecrated ability. It would appear that the Anglicans had made an impressive beginning of Christian work among the Indians when the Methodists arrived to minister exclusively to the spiritual requirements of the Indians. Work was opened by this Church among the aborigines at a point called Netley Creek, but was in a short time removed southward on the Red River, to a point where a large encampment of the Saulteaux tribe was located under the direction of Chief Peguis. Here important work has been carried on since 1832, with Mr. Cochrane as the first minister and Chief Peguis among the early converts. Up to this time the effort to reach the Indians was confined to the operation of a boarding school. Sir George Simpson promised to bring from the various tribes scattered over his wide domain at least thirty boys to receive an education and return to their own people as a leavening influence. But his impressive influence succeeded in finding only five additional boys, one of whom was an Eskimo, from Chesterfield Inlet. Because the boarding school seemed ineffective as a means of approach, the Church decided to go with its message (and the school) to the Indian people.

CHAPTER II

WESLEYAN METHODIST MISSIONARIES

IN THE OPENING MONTHS OF 1840, the Hudson's Bay Company invited the Wesleyan Methodist Church in England to establish missions in their territories and to send out missionaries. Why this invitation was issued is a matter for debate. The usual reason assigned is that the Company was anxious to rescue the Indians of the northern part of the territory from certain doubtful influences being exerted in the south. What form these objectionable influences took is not stated. Some are disposed to assert that the invitation had an economic background. That economic difficulties prevailed and legal entanglements were present no one will dispute, but how far these played a part in the issuing of the invitation can not be definitely determined. Perhaps they exerted no influence in the matter of the invitation. The real reason for the invitation may be found in the statement that the success of the Methodists in the Indian work in Upper Canada impressed the Hudson's Bay Company and offered some assurances that the work it desired would be done in the North. Whatever the reason the invitation was given and the challenge accepted. In the spring of 1840, the Wesleyan Methodist Missionary Society entered on a broad missionary venture in Rupertsland. Its purpose was to transform the crude and cruel face of nomadic heathenism by the application of the principles of vital Christian experience. An enterprise worthy of Christianity at its best.

THE FIRST CONTINGENT AND ITS LOCATION

For this important venture the British Wesleyan Church selected four men as the vanguard of Methodist missionary effort in the Hudson's Bay Territories. The Rev. James Evans, already in Canada, was chosen as leader. The other members of that heroic band were the Rev. Robert Terrill Rundle, the

Rev. William Mason, and the Rev. George Barnley. In its selection and appointment of these men, the Wesleyan Society showed remarkable discretion and keen discrimination. These pioneer missionaries to the western and northern areas of the extended Rupert's Land were singularly fitted for the arduous task before them, not only by the possession of splendid physical vigour and arresting mental alertness, but by a Christian devotion and an unquenchable zeal worthy of the long line of the noble names which have brightened the pages of missionary achievement. From the standpoint of the vast area, the bitterness of the cold, the constant exposure to hardships and privations incidental to frontier life and travel, the oppressive loneliness of the untenanted wastes, few mission fields presented a more discouraging prospect. But if traders, trappers and dusky voyageurs could face its perils, surmount its difficulties, and endure its hardships, for the sake of worldly gain, why should the heralds of new hope, new ideals, and new longings hesitate to show less devotion to a worthier purpose?

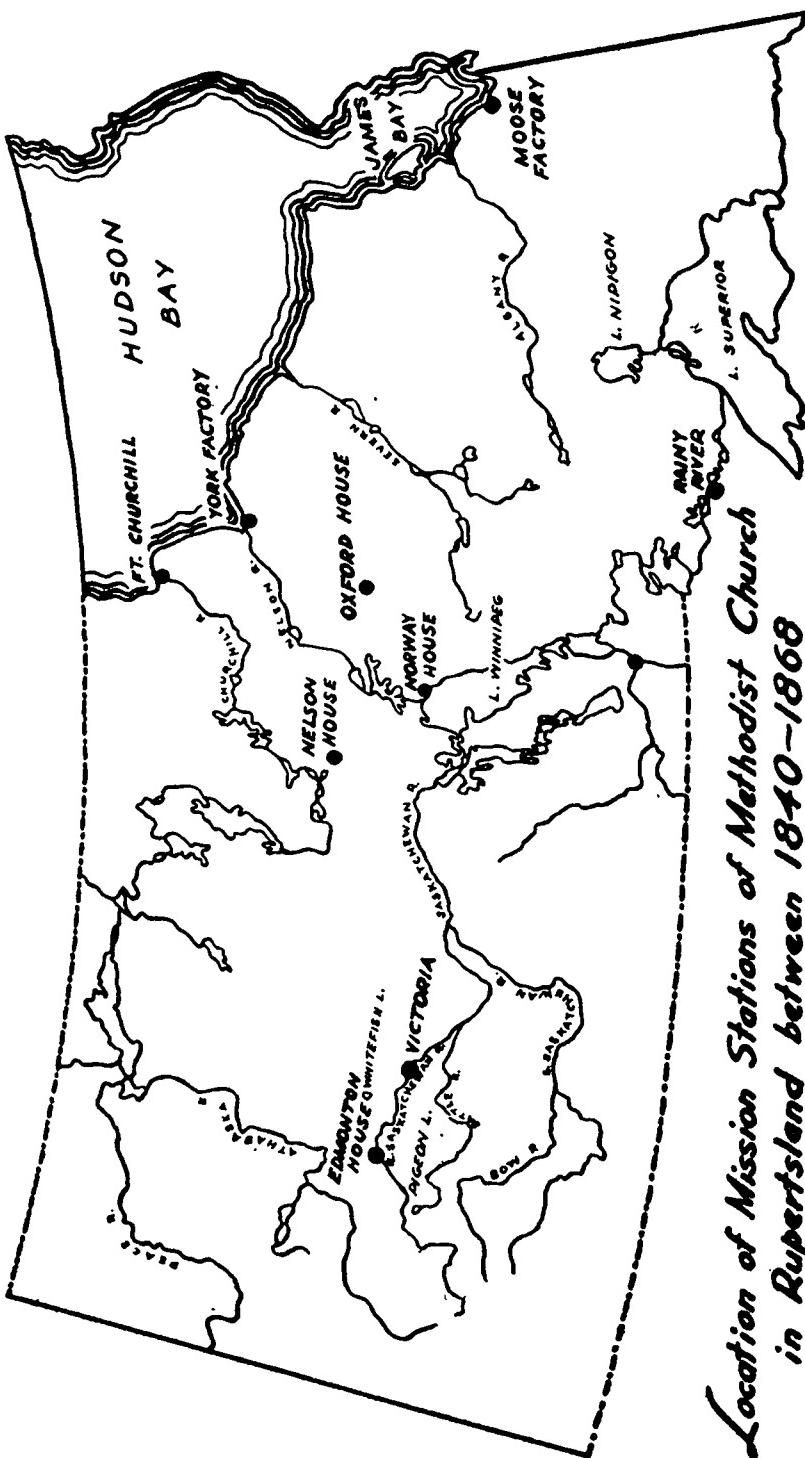
Not only in the selection of men, but also in the selection of places in which to begin and prosecute the missionary work, did the authorities show wise, discriminating judgment. The points at which the new commissioners were located were, in the finest sense of the word, strategic. They were sent to places where the far extending trade routes converged to one central point and from which excursions could be made readily to the scattered camps of the Indians. Rainy Lake was not only a great trade route of that day, but it gave a ready gateway to the people and operations to the South and West. Here Fort St. Pierre had been erected by La Jammerays, the nephew of the renowned La Verendrye. Its strategic importance was lessened by the fixing of the International Boundary Line in 1842, by means of which the trading activities of the Indians south of the line were directed into other routes with a different destination. But even in these days, Rainy Lake must have been a busy and important centre.

Norway House, named after some Norwegians driven from the Red River Settlement, was situated on the Nelson River, just a few miles north of Lake Winnipeg. Through this fort at the mouth of Jack River all the merchandise of the Hudson's

Bay Company to and from the West had to pass. At that time this store was a flourishing centre of trade. Perhaps no one place in all operations of the Hudson's Bay Company had a more strategic importance at that time. Edmonton House, situated on the upper reaches of the mighty Saskatchewan, was the point through which the trade to and from the South, the West, and the North usually passed. It was on the route to the Yellow Head, the easiest pass in the Rockies. Edmonton House, founded in 1795, was the southern extremity of the long portage of one hundred miles between the Saskatchewan and the Athabasca systems, or between the waters emptying into Hudson Bay and those flowing to the Arctic Ocean. Moose Factory, on James Bay, while not of such extended importance, was so situated as to be easily accessible to the trade routes finding an outlet to the South through James Bay.

While the missionary society showed commendable wisdom in these two important particulars, the Methodist missionaries brought with them a unique message, and adopted a unique method of approach to the problem of Christianizing the Indian. These heralds of the Cross had a message of God's redeeming love, of His readiness to forgive sins, to change hearts and lives by the incoming of the Divine Spirit. They confidently affirmed that the change of heart might be consciously possessed. Concerning its actual existence the individual might have a definite assurance. In the hands of these men, baptism for the Indian was the outward symbol of a new and transforming experience, which the missionary was pleased to call "conversion." This approach stood in strong contrast to the view that baptism imparted a gift of grace which effectively produced Christian lives, through obedience to specified ritualistic observance.

Three of the missionaries selected for this arduous task were at the time of appointment resident in England, and left for their distant fields of labour in March, 1840. On April 2nd of that year Rundle and Mason left Montreal with the Hudson's Bay Brigade. Barnley left the same city under the direction of a Mr. Cameron, by steamer, for Moose Factory. When James Evans then labouring as an Indian missionary in Upper Canada, received notice of his appointment, he with



*Location of Mission Stations of Methodist Church
in Rupert's Land between 1840-1868*

his family in the company of H. B. Steinhauer, hastened to Montreal to catch the Spring brigade, which was carrying Rundle and Mason, but arrived one day too late. Having missed this form of conveyance, he at once took passage on a steamboat called *The Rideau*, with his wife, child, and H. B. Steinhauer, and reached Norway House about two months behind Rundle. Mid-September, then, of 1840, found the newly arrived missionaries at work as follows: James Evans, the superintendent, at work at Norway House; William Mason, assisted by Peter Jacobs and H. B. Steinhauer, at work at Rainy Lake (to this was attached a point on the lower Winnipeg River where Jacobs worked alone for one year); George Barnley at Moose Factory on James Bay; and R. T. Rundle at Edmonton House, far away on the Saskatchewan River.

JAMES EVANS

James Evans, who had charge of this small group of brave consecrated men, in a territory of almost continental sweep, brought to his task a strong body, an alert mind and a devoted spirit. His work in his appointed station covered only a few fleeting years, but its significance eternity alone can adequately measure. This intrepid missionary was born at Kingston-on-Hull, 1801; reared in one of those good old English homes which were always disposed to regard life and its meaning with deep sincerity. His father was the captain of the troopship, *The Triton*, and took active and rather drastic steps to suppress some indications of longing for the seas in the mind of his young son. James and Ephraim were sent to a boarding school in Lincolnshire, where the foundations of a good general education were laid. Under the fervent preaching of the Irish evangelist, Gideon Ousley, young Evans was converted and at once devoted his talents and his time, as much as he could spare—for he was at that time apprenticed to a grocer in the locality—to the moral and spiritual improvement of the community. About the year 1820 the family migrated to Lachute, Quebec, and James found himself in London, without the steady influence of a stable home. While in London he was employed in the glass and crockery business. Here through

the influence of careless companions, he lost his faith in God and became, in the language of Methodist circles, a "back-slidēr." About two years later he joined his parents in Canada and was afterward engaged as a teacher in a new school opened at L'Orignal. A little while after his arrival he married Mary Blythe Smith, who proved a bright, genial and helpful partner in a brief but glorious life-work. Shortly afterwards, he and his wife attended a camp-meeting at Augusta, where James Evans was restored to his faith in and devotion to God and His cause. In these early days Upper Canada, with other parts of the Western world, was touched by compelling waves of interest in the welfare of the Indian. The struggling Methodists threw themselves with commendable zeal into the task of civilizing the Red Man. Mission stations were established and schools instituted at many points along the waterways of Upper Canada. One of these schools was located on the southern tip of Rice Lake, a point about twelve miles north of Cobourg. In the summer of 1827, James Evans was appointed to the staff of that school. This proved to be the turning point in his career and afforded an outlet for his linguistic genius. These Indians were of the Ojibway tribe. In studying the language of these people he was impressed with its specific syllabic construction, and addressed himself to the task of discovering a few simple symbols which would represent the syllables. He had been a student of shorthand and found in it a helpful approach. In 1836 he presented his system of symbols to the British and Foreign Bible Society, for adoption and use among the Indians. Up to this time the Roman letters were used in translations as a medium of instruction. Evans, like many others, felt this process to be cumbersome and discouraging, and became intensely concerned in an effort to discover some simpler method. The Bible Society rejected his system as being not sufficiently limpid for the purpose in hand. In 1837 he spent four months in New York interesting himself in getting some translations of the English into Indian printed. In 1830 he was received by the Methodist Conference, then meeting in Kingston, as a probationer for the Methodist ministry. After this course on trial he was ordained and sent to St. Catherines. During his probation he spent one

year at Port Credit. After 1834 his work was confined, except for a brief interval, to Indian Missions. In company with Thomas Hurlburt he spent one year at Pic on the north shore of Lake Superior. Appointments made by the Methodist Conference at that time appear to be for one year's duration. In 1839 he was appointed to Guelph, from which he was called to give leadership to the establishment and organization of missions in the Hudson's Bay Territories.

Early in August, 1840, after a long, hurried, strenuous journey, he and his little company reached the long-looked-for Norway House. On his arrival, he was accorded a most hearty welcome by Donald Ross, the Factor of Hudson's Bay Company at Norway House, and by Rundle, his fellow missionary. During the two months in which he waited for the coming of Evans, Rundle had been busy preaching, teaching, marrying, and baptizing. The arrival of his chief brought an assuring sense of relief.

For less than one year Evans made Norway House his place of operation, but the next spring found him busy at a point two miles distant where he laid the foundations of an important mission and undertook to build up a centre from which radiated streams of influence to the Middle West and far beyond. The work of Evans, during his six short years of devoted service, might be viewed from some general stand-points. First he had a clear cut plan of work. His purpose in founding the Rossville Mission, named after his intimate friend, Donald Ross, was to preach the gospel, civilize the Indians, teach them the basic principles of Christian society, and to aid them to become independent of the whims of fortune, and the tides of trade. Persons like R. M. Ballantyne, the author, speak in a very approving tone of the changes wrought in the life and character of the Indians. Soon a settlement of well-kept little homes gathered around the parsonage and the church, whose white walls were the symbol to voyageurs and inhabitants of a new, clean, wholesome way of living. In the erection of both church and parsonage, the Indians, under James Evans' direction and inspiration, played an important part by providing material and in putting it properly in order. William Mason, who was transferred from

Rainy Lake to Norway House in 1843 writes a report of his work to the Missionary Society in London, in part of which he describes the social and religious changes that have been effected in the Indian ways of life in those short years. The evidence bearing on the conditions prevailing in the mission work at Norway House would appear to make the reader question the accuracy of the statement published by Paul Kane: "A Wesleyan Methodist mission is established within a few miles of the fort. . . . It consists of about thirty small log houses. It is supported by the Company with the hope of improving the Indians, but I judge from appearances with but small success, as they are decidedly the dirtiest Indians I have ever met with, and the less said about their morality the better." This criticism bears all the marks of a hasty judgment.

James Evans was the superintendent of a vast territory much of which could be reached only by long periods of wearisome toil and by primitive modes of travel. He was, however, not indifferent to the responsibility imposed upon him by his appointment as superintendent. Shortly after his arrival he set off on a tour of inspection to the northward, visiting Oxford House, distant two hundred and fifty miles from the centre and then on to York Factory, the port of entry to Rupertsland, three hundred miles further. In these journeys of supervision and discovery he penetrated so far towards the North and West as to reach Athabasca and on to Fort Chipewyan on Lake Athabasca, a distance approaching fifteen hundred miles. In this tour of survey he was the first missionary of the Cross to cast longing eyes on the mighty sweep of the Peace River prairie and the troubled currents of the Athabasca, Peace, and Mackenzie Rivers. About the visit of Evans to Moose Factory, distant about five hundred miles from Norway House, George Barnley makes no mention, and no record remains. In the pursuit of these surveys, he found occasion to visit the Red River Settlement and to meet there missionaries of the Anglican Church, who had fully a decade before established churches and schools among the Indians. The settlers along the Red River had at that time entered upon a period of great prosperity, having survived the disheartening perils incidental to their first appearance in that remote land. In all

these perilous and extended journeys Evans adopted the means of travel prevailing in those days and became an expert master in the use of them. His canoe, made from sheet tin, so impressed the Indians by its brightness and facility of movement that it was named "Island of Light." In the winter, when the waters of the rushing rivers were silent and the lakes were bound fast by the icy chains of the bitter cold, he resorted to the dog train and is reported to have possessed a dog train of such superior quality as to enlist the admiration of all observers. The alertness of his mind, the ingenuity of his thoughts, were evident here as well as in discoveries of a more significant nature. But whatever the skill of his fingers, the agility of his mind, or the boldness of his ventures, he was first and foremost a missionary of the Cross, the herald of a new day, the advocate not of a fresh ritual but of a new and living way of life.

The visits to that great inland empire were so extended as to give Evans a place among the early explorers of the undiscovered wealth of that vast lone land, but missionaries are usually so intent upon the significance of human lives that they gave little attention to the wealth involved in material resources.

A GREAT INVENTION

When James Evans arrived at Norway House that August morning in 1840, he found the Indians of the Middle West, approximately one hundred and fifty thousand in number, with no alphabet, no written language, no literature. He was quick enough to perceive that his first task must be to bear a message, introduce a culture, and establish the beginnings of a literature. The missionary found himself among the Crees, a hardy, alert, vigorous tribe of Indians having the Algonquins as their ancestors, of which the Ojibways, Micmacs, Bloods, Piegan and Blackfeet were also members, as related races. From the standpoint of mental freshness, the people of his new parish were richly promising. It is a highly intriguing picture to see that lone man standing yonder on the rocky shores of Playgreen Lake and facing with unfaltering faith the problem of erecting in those wilds the superstructure of the great civil-

izing instrument of a literature. He had no blazed trails to follow, no imperfect forms to mould into shapes of usefulness. He had the courage to swing out into the open, free from hampering traditions and find for himself an avenue, hitherto untrodden by the foot of those who would give to mankind better ways of life, and so he became the inventor of the "Cree Syllabic."

For years his inventive genius had busied itself with syllables as a basis for a literature and a medium of instruction. He soon discovered that the Indian languages lent themselves admirably to the adoption of such a programme. His first attempt in this direction with the Mississauga dialect met with a rather discouraging reception by the Board of the British and Foreign Bible Society in Toronto, Ontario, as stated above. But now he was in a clear field in contact with a form of speech definitely susceptible to syllabic cultivation. The time was ripe, the occasion favourable, and so he set to work. He first had already invented a number of simple symbols, representing the various syllables prominent in the picturesque speech of the Red Man. He then cut in small blocks of wood pictures of these; and from the lead salvaged from old tea chests he was able to mould the type for the printing process. For ink he used the black soot, scraped from the old stone chimney, made liquid by the oil taken from the sturgeon, and for paper the yellow pliant bark of the birch tree, and for printing press the instrument used by the Hudson's Bay Company in baling furs to be shipped overseas for use in the London market. And so James Evans saw in the block of wood, the waste lead, the grimy soot, the unwanted oil, the pliant birch bark, and the clumsy jack press, the shining gateway opening out into the promising possession of a great literature. The story is told that his first attempt to present it was to paint the symbols on the face of a great granite rock and get the Indians to repeat the sounds after him. After practising them for a time on the sounds he took the symbol that represented the sound "ma," then the symbol that stood for "ni," and the next the one for "to," and put them side by side. The Indian read, saw in characters the name of his God and burst out in lofty expres-

sions of deep satisfaction. These characters are so simple that an Indian of ordinary intelligence can learn to read the printed page by a few days' application and practice.

The news of this discovery spread far and wide over the plains and became the usual subject of conversation around the evening camp-fire of the busy trader. In a short time portions of hymn selections from the ritual and verses of scripture were brought to the Indian by means of the Cree syllabic. In the work of translating and printing much assistance was given to William Mason recently transferred to Norway House by Mrs. Evans and Mrs. Ross. With these, co-operated intelligently and helpfully H. B. Steinhauer, Thomas Hassell and John Sinclair. As a result of the co-operation of these workers in and for the Kingdom of God, the whole Bible was translated into Cree Syllabic and published in 1861 by the British and Foreign Bible Society of London, England. Later, the Rev. Archdeacon McKay became very proficient in the use of the Cree Syllabic, and went to London, England, where he spent much time in perfecting this remarkable invention and revising the Cree Bible of 1861.

The story is told that Chief Berens, from a point on Lake Winnipeg, some distance to the south, journeyed to Norway House to learn the new language, at that time widely known as the "Birch Bark Talk," that he might transfer its enlightening influence to the members of his tribe. After remaining at Norway House long enough to learn to read the language he undertook to interpret it to his own people at Berens River. Chief Berens was later baptized by Rev. George McDougall and admitted as a professing Christian to membership in the Christian Church. Many other incidents might be mentioned, but these will appear in the developing story. One need not wonder that Lord Dufferin, the Governor-General of Canada, when he saw the invention and witnessed its transforming power, remarked that the man who invented the Cree Syllabic was worthy of a resting place in Westminster Abbey. This system of phonetic teaching, based on syllabic characters, has been employed as a useful medium of instruction in some of the dialects of China. So the invention has found avenues of useful expression far beyond its native haunts.

THE TRAGIC DEATH OF THOMAS HASSELL

Life has its shadow as well as its sunshine, its sorrows as well as its joys, its defeats as well as its victories. Both seem to play an important part in the building of the fabric of human character. James Evans knew both. In his life-work he forded some deep rivers of sorrow, encountered some bitter opposition, and experienced some sad disappointments. The first and perhaps the deepest of his sorrows was the tragic death of Thomas Hassell. James Evans had power to detect genius and early saw in young Hassell a valuable and reliable assistant in the work of evangelizing the Indian. Concerning Thomas Hassell, R. T. Rundle, in his diary of August 13th, 1840, has the following to say: "My interpreter, Thomas Hassell, also left with him" (The reference is to the departure of Donald Ross for York Factory). "This person has rendered me very essential assistance. He was educated at Red River, and I believe is truly converted to God. The probability is that he will be engaged as interpreter for the mission in the Cree Syllabic." This forecast was realized in the fact that Thomas Hassell did become the intelligent, trusted assistant, companion and interpreter for James Evans and the mission. Evans had such confidence in the character and diplomatic ability of Hassell that he felt safe in approaching any encampment of Indians under the guidance of his trusted interpreter. Consequently, James Evans was quite prepared to engage the services of Thomas Hassell, as he planned a long journey of exploration into some new territory, to unknown tribes, and into strange situations. Careful preparations were made for this long and uncertain penetration into the heart of Rupertsland, along a new route of travel. Shortly after they had started on their trip of exploration, as they were crossing a beautiful lake, a flock of wild-fowl swung into the air. James Evans reached for his gun lying in the bottom of the canoe. As he drew it forth, the gun was discharged and the contents lodged in the body of his faithful companion. Hassell lived just long enough to breathe words which exonerated his honoured master of any blame for the tragic accident.

THE EFFORT TO MAKE AMENDS

Thereupon James Evans abandoned his proposed journey, returned broken-hearted to his home at Rossville. In spite of the warnings and advice of friends on all sides, who knew the Indian laws of vengeance, a scalp for a scalp, a life for a life, he determined to make the long journey to the wigwam of the parents of Hassell, and there, in person, tell the story of the tragedy, make his explanations, and place himself at the mercy of the injured tribe. Having with great difficulty found the home of the parents, he entered the tent, and in a loud outburst of weeping threw himself at the feet of the mother. Startled by this strange conduct on the part of the white man, the mother was eager to know its meaning and its cause, for the death of her son had not yet reached her ears. Evans told, amid broken sobs, the story of the terrible accident, and asked to be adopted into the family as a son to take the place of the one whose life he had unwittingly taken. The young braves of the tribe were determined to mete out justice to the stranger, according to the traditions of their fathers, but the mother of the slain Hassell intervened on behalf of the distracted penitent, adopted him into her family, and so saved his life. It is reported that James Evans made a yearly contribution to the mother of his lamented helper, during his life.

The authenticity of this story is questioned by an honoured missionary, who spent about forty years of his life among the Indians of that locality. He affirms that the Indians of Norway House discredit the story and say that it is a legend created by the Rev. Egerton Ryerson Young, to give colour to his picturesque accounts of the habits and life of the Indian. But these objections come from persons who lived more than two generations after the invented story. On the other hand the Rev. E. R. Young was a missionary for a term of years in the same territory, about thirty years after this strange occurrence is reported to have happened. Added to this is the specific statement, not in an imaginative story, but in a volume devoting itself to the life of James Evans, that the Rev. E. R. Young,

the author of the life of Evans, had his information from Chief Oig, who, with deep expressions of emotion, recounted the tragic happenings of those days.

OPPOSING FORCES

Shortly afterwards, however, another blow was about to fall on the bruised and bleeding shoulders of the superintendent. All the missionaries operating in the Hudson's Bay Territory, at the request of the Company, gave a solemn pledge that they would not in any way interfere with the trade relationships and operations of the Company. Here was dangerous ground for the areas in which Company and missionaries operated were not so exactly defined as to preclude all possibility of confusion and conflict. The Christian religion possessed in its code of morals instructions regarding a sacred day, and in its teaching a profound respect for the essential values of human life. Neither of these essentials the demands of trade and competition were disposed to recognize. When the Christian religion said to its people, "Remember the Sabbath Day, and keep it holy" trade questioned its right to interfere with urgency of business. If strong drink demoralized and destroyed the life and the character of the Indian, why should trade be interrupted by a few sentimentalities about the value of life of a poor Indian? James Evans soon saw that the stage was set for a conflict. True to his Master and loyal to his convictions he taught his people not to work on Sunday, and not to touch the accursed whisky bottle. The distinguished Governor of the Hudson's Bay Company in all that vast territory, was the speed artist of those days. To him and his officers no interruption, however sacred in its origin, must interfere with the rapid dispatch of canoes laden with valuable merchandise. Delay involved in the recognition of Sunday roused the ire of the worthy Governor, and he set himself to frustrate the missionary, hinder his work by withdrawing the usual privileges extended to missionaries, and finally to remove the offending missionary. In addition to this, the liquor question had scattered along trade routes and around camp-fires much inflammable material. James Evans was settled in his own mind that Sunday must be observed and the use of alcoholic

liquors among the Indians must be proscribed. The avowed attitude of the Honourable Company had long opposed the use of alcoholic liquors among the Indians but the necessities of trade sometimes ignored valued traditions.

Charges of gross immorality were laid before the Governor against James Evans. The Governor instituted a court of trial and presided at its sessions. Witnesses gave sworn testimony as to the truthfulness of the charges. The judge sustained the charges, pronounced the missionary guilty, and forthwith undertook to set in motion forces that would eventually remove the missionary. Garbled and distorted reports of the trial were sent to the Head Office of the Company in London, pointing out how dangerous the teachings and presence of such a man were to the authority and prosperity of the Company. Care was taken also to submit to the Missionary Society in London damaging statements regarding the character and conduct of the Norway House missionary. On the strength of these James Evans was recalled. After the trial at Norway House he continued in the face of this official opposition to carry on his work, supported always by the unswerving loyalty of the Indian people with whom he had always been deservedly popular, much to the disgust and fear of his enemies. So in the spring of 1846, a man who made one of the greatest literary inventions in the wide sweep of civilization and laid the foundations of a strongly permanent work, amid the lamentations of the enlightened natives, taking his wife and his daughter Euphemia with him, bade a regretful farewell to the scene of his achievement and the people of his love and affection. His return journey was by way of the Great Lakes through Canada where he halted for a brief visit with his old friends. On his arrival in England he was treated with an air of suspicion, and found himself in an atmosphere of frigid formality. His vindication was slow, but eventually he established his innocence beyond a shadow of a doubt. Those who had acted as witnesses and the person who laid the charge all admitted that the charges were unfounded and their own testimonies untruthful. Up to recent times some outstanding church men have been slow to admit that James Evans was fully vindicated as to character and spirit by those

who laid the charges. His exoneration is confirmed by personal correspondence between servants of the Company and the Company itself in London.

THE END OF A GREAT ADVENTURE

On his arrival in England his services were eagerly sought after and his thrilling descriptions of the Indian, his habits, customs, and his readiness for the gospel, awakened a widespread interest in mission work and attracted audiences of constantly increasing numbers. He attended one of these crowded enthusiastic meetings at Keilby in Lincolnshire, on November 28th, 1846. After the meeting he went to the home of a friend, where he and his wife were being entertained by a loyal admirer. The evening was spent in happy Christian fellowship, brightened much by the recent news that all the charges preferred against him and apparently supported by a trial were shown to be a baseless fabrication of encouraged falsehood. Late in the evening, the wife of his host and Mrs. Evans retired. The men lingered for a time chatting. In the midst of the conversation the host noticed that his honoured friend fell helplessly over the arm of the chair on which Mr. Evans sat, and rushed to assist the limp form of his guest, only to find that his great spirit had passed into the unseen world, to hear from the lips of the Master, whom he had tried to serve so faithfully and so well, these blessed words, "Well done, good and faithful servant." And so a great light having compassed only half its natural orbit, faded from the skies of this world, to appear among the everlasting stars of the heavenly glory. It is told that his last words to his loved and helpful companion expressed the hope that he might be favoured in the providence of God to return to the scenes of his beloved work among the Indians of Rupertsland. James Evans kept a very valuable diary of his life at Norway House, only a small portion of which was rescued from a disastrous fire.

In 1940 a great celebration was held at Norway House, commemorating the significant contribution of James Evans. This was attended by many dignitaries of both church and

state. A pageant illustrative of the great achievements of Evans was put on by the Indians, under the leadership of the missionaries. A memorial was erected on the spot where James Evans, the pioneer missionary, began his work, in the summer, 1841, and high tributes of praise were paid to the Christian zeal and inventive genius of a great man. Amid varying fortunes, with fields of service widely extended in area and character, Norway House still continues as the centre of Christian activity, radiating with helpful usefulness to distant and expanding horizons the illuminating rays of a new and enduring light.

CHAPTER III

REV. ROBERT TERRILL RUNDLE

At NORWAY HOUSE

IN A LETTER to the Wesleyan Methodist Missionary Society, dated June 24th, 1840, and printed in the *Methodist Magazine* on page 160 of Volume XX, 1841, the Rev. Robert Terrill Rundle says that he left Lachine with the Hudson's Bay Company's brigade on April 2nd, 1840. Then follows a graphic account of his journey up the Ottawa, over the Divide into Lake Huron, up the Ste. Marie River, through the waters of Lake Superior, along the rivers, portages and lakes west of Fort William, down the rushing Winnipeg, to the lake bearing that name, and on to Norway House, where he arrived June 5th, 1840; a journey occupying at least forty-three days of strenuous toil and involving many and varied experiences. In that story, Rundle makes appreciative reference to the nature of the country traversed, to the charming beauty of its scenery, and to the glorious display of the Northern Lights. The country was a wild, rugged, untamed wilderness. The scenery everywhere presented a picture of impressive, fascinating beauty.

On his arrival at Norway House, and while awaiting the delayed coming of his chief, Rundle was the welcome guest of the Chief Factor, Donald Ross, and addressed himself with commendable zeal to the work of preaching the gospel to the natives and the employees of the Company. According to the report made to London, these services were well attended and very much appreciated. His congregation consisted of about forty adults. From that letter the following statement is illuminating, "These Indians appear to be a people prepared of the Lord. Mr. Ross, the Company's officer, has taken great pains in civilizing them, and has (evidently) been very useful in preparing them for the word of truth." Rundle, in addi-

tion to his work of preaching the Gospel, took advantage of every other opportunity offered for civilizing the natives. The preaching consisted in the proclamation of the fundamental truths of the Christian faith, altogether apart from any denominational alignment, coupled with a persuasive appeal to give their hearts to Jesus Christ. To him religion was no mere acceptance of a creed, or submission to a ceremony based upon an ecclesiastical ritual. It meant a changed heart, a new life, manifesting itself in a clean, wholesome, Christian living. Consequently, he showed himself hesitant to admit persons to membership in the Christian Church until he was assured that the graces of Christian conduct and the experiences of Christian life were present. Beyond his preaching, he solemnized eight marriages and celebrated seventy-seven baptisms. About two months after Rundle's arrival at Norway House, James Evans arrived, prepared to take over a work for which some timely foundations had been laid.

In a letter of August 24th, 1840, he tells that on the 13th of August, 1840, he took a loving farewell of his dear friend and helper, Donald Ross, who was going on a business trip to York Factory. The Rev. James Evans, the newly arrived missionary, and Thomas Hassell accompanied the officer of the Company. In the diary of the same date, warm reference is made to the assistance given by Hassell, and to the hope that James Evans would return before he was called upon to start upon the last leg of his long journey to the place of his appointed labour. In a report of his work, sent from Norway House, on August 17th, he tells of the long trip ahead, and of the alarming stories concerning the fierce character of the Indians in the Far West but finds great encouragement in the divine purpose of the journey, and in the protecting Providence of Everlasting God.

EDMONTON HOUSE

The date of his arrival at Edmonton House is specifically announced as September 18th, 1840. This date marked the end of a long, tedious and perilous journey, but it marked the beginning of a new and significant ministry in the Middle West nestling in the shadow of the mighty Rockies. On his

arrival, Rundle was accorded a gracious welcome and generous hospitality from Chief Factor John Rowand, a kindly hearted Irishman of the Roman Catholic faith. Rowand did all he could to open the way for Rundle, by providing opportunities and facilities for the proclamation of a message to which the listening winds had never given an ear. R. T. Rundle enjoys the unique distinction of having been the first Christian missionary to be located at Edmonton House, and the first to proclaim the Gospel of Jesus Christ on the fertile plains of the Far West. In 1838, Fathers Demers and Blanchot passed through Edmonton House on their way to Oregon. Here they planted a cross, but established no cause and did no missionary work. Father Thibault made a brief visit of four months' duration, to this point, in 1842. In that brief period he baptized three hundred and fifty-three children, solemnized twenty marriages, and admitted four persons to their first communion. De Smet spent a short time at the Fort in 1845. In 1852, Father Lacombe, the veteran missionary of the Roman Catholic Church to this area, left Winnipeg with Chief Factor Rowand, and after spending a short time at Edmonton House, proceeded to select a site for future missionary operations a few miles to the North-West, on the banks of the Sturgeon River, and gave to it the name St. Albert. W. B. Cheadle and Lord Milton, quoted by Father Morice, on page 303 of Volume I of his *History of the Catholic Church in Western Canada*, speak in glowing terms of the achievement wrought at this point by Father Lacombe.

BEGINNINGS IN THE FAR WEST

The fine hospitality of the Fort did not satisfy the apostolic soul of R. T. Rundle. Soon he found an opportunity to tell his message to the Crees and Stonies who visited the Fort in the interests of trade. In his diary he tells of a unique service, held at the Fort, January 3rd, 1841, in English in the morning; in Gaelic in the afternoon, and in Indian in the evening. On January 7th he left the Fort on the first of his many and extended excursions in search of souls, to visit Fort Hunter,

on Beaver Lake. On that trip he was so impressed by the beauty and brilliance of the star-lit heavens that he could with difficulty restrain the prompting to exclaim, "The Heavens declare the glory of God, and the Firmament sheweth His handiwork." About one hundred Crees returned through the Beaver Hills with him to the Fort to hear more of the Word. On his return, however, he found his interpreter ill, and so was unable to speak to these enquiring natives.



ROCKY MOUNTAIN HOUSE

Adopting the usual method of travel, the dog cariole, he set out in a few days after his return for Rocky Mountain House, where he was entertained by Chief Factor Harriett. At this point he was successful in meeting bands of Crees, Stonies, Sarcees, Piegans, and Blackfeet, and in ministering to them. Here he spent six weeks, during which time he preached to the servants of the Company, and ministered to their spiritual needs. But the deep yearnings of Rundle's heart went out unceasingly for the unchristianized Indian, in the darkness of his mind, and the futility of his gropings after truth and light. Rundle tells that shortly after his arrival a party of Blood Indians came to the Fort, talked with the new man reported to have come from Heaven, and gave many evidences of human interest and childlike curiosity. After a formal interview with four chiefs to whom he taught the words of truth, the Indians formed an impressive procession and attempted to show their appreciation by the presentation of a horse to the Chief Factor with numerous samples of their handiwork. Later on in his stay at this point a band of Rocky Mountain Crees, with some Stonies, arrived, to whom he preached with his usual fervour the redeeming love and inclusive mercy of a gracious God.

THE SOUTH AND THE STONIES

Much impressed and encouraged by the attention, interest, behaviour and receptivity of those whom he met, he left this time on horseback to visit an important camp of Crees farther to the South, and distant from Rocky Mountain House a jour-

ney of two days. On his arrival at this point, he was greeted by a warm welcome and by generous provision for his personal comfort. A few days later he advanced to a Stoney camp, not far distant, and as he approached the encampment he was surprised to meet a large procession of the people of that band, under the leadership of the chief, coming out to extend a welcome, and, after many a handshake, to conduct him to the tent, where elaborate preparations had been made for a meeting. To this expectant group, eager and apparently anxious, he told his message of truth and salvation. This visit, alternating between the camps of the Crees and the Stonies, occupied two weeks, packed with persistent efforts to instruct the people and to prepare their hearts and minds for the dynamic power of the Gospel of Jesus Christ.

Having finished this encouraging sojourn, he proceeded under the guidance of two chiefs, who came to insure him safe passage to a camp of the Blackfoot tribes. From these many invitations had come. Their welcome was worthy of an occasion such as brought a great message to a fierce and warlike tribe by a great soul. While he remained in the encampment he made his home in the luxuriously appointed tent of the head chief. In his narrative of passing events he pauses long enough to tell about the phenomenon of Big Writing Gully, where unknown characters were printed on the face of an imposing rock, and to give us some idea of the kind of food he had to live on. It was strong food and required good digestive organs. He lived on pemmican, berry soup, prairie turnips, and buffalo tongues, cooked in the native style. In this splendid pioneer Christian enterprise it was fortunate that the missionaries were young and hearty, and could easily adjust themselves to the primitive mode of life prevailing among nomadic pagans in a rigorous climate, amid the exacting conditions of a vast untamed wilderness. In this sojourn in the elaborate home of the head chief he was deeply impressed by the drawings, commemorative of the military achievements of the tribe, and the picture writing, which sought to recount to posterity the glorious deeds of valour and the wonderful victories enshrined in the history of the tribe.

"OLD MAN KNOLL"

Concerning the return journey to Edmonton he tells of halting for a time at "Old Man Knoll," which derived its name from a giant formation, thought to resemble the extended body of an old man. From this point, the view of the snowy peaks of the towering Rockies made an unforgettable impression on his mind which was always sensitive to the varied beauty and arresting glory of nature, as it flamed forth from the formative hand of the beneficent Creator.

EDMONTON HOUSE AND VICINITY

After his return to Edmonton House, Rundle threw himself with all his power into daily proclamations of the Gospel and into unwearying efforts to instruct the children. His consuming purpose was not to make Methodists, but to dispel mental and spiritual darkness from the souls of men. In the conference at Rocky Mountain House, Rundle was introduced to Muskepetoon, the great peace chief of the Wood Crees. Later, Rundle visited the chief at Burnt Lake, near the present site of Red Deer, and held meetings with him, which resulted in the conversion of this influential leader to the Christian faith. Rundle met the traveller and artist, Paul Kane, first at Fort Carlton in 1845. He tells of a Christmas dinner, held in Fort Edmonton, in which Chief Factor Harriett, Paul Kane, Rundle, Father Thibault and three clerks of the Company joined. It was a sumptuous repast, judging from the menu, and was instrumental in breaking down, if only for a time, the barriers of social and religious exclusiveness.

RETIREMENT OF RUNDLE

After eight years of patient, persistent toil the details of which, released by the Hudson's Bay Company, were published for the celebration of the Rundle Centenary, the Rev. R. T. Rundle, wearied in body, but hopeful in heart, retired from this remote and difficult mission field, which then included practically the whole present province of Alberta. He journeyed to England and linked up with the ranks of the itinerant ministry of the Wesleyan Methodist Church. After serving at many

points, with great acceptability, he retired from the active service in 1889, and at Gerstang, on February 4th, 1896, passed to a great and highly merited reward, honoured by his Church and brethren at home, and lovingly remembered by the wandering native tribes of the foothills of Alberta for his consuming zeal, his undaunted courage, and his faithful, enduring service.

HIS WORK AND WORTH

Robert Terrill Rundle built no churches, formed no societies. That was not his prevailing purpose. But to the credit side of his account may be placed, with firm assurance, some items of undying significance for the Middle West. With apostolic longing he travelled far and wide over a limitless parish, in quest of the restless Red Man, who wandered here and there over an untamed wilderness. His purpose was not to promote trade and establish its routes, but to carry such messages as would bring to the native new and better ways of life. Through his zeal for the Kingdom of God, Muskepetoon Stephen Kecheyess of the Wood Stonies whom Rev. George McDougall found faithful to his Christian vows in 1868, the Cree Chief, Broken Arm, influential for his effort to establish peace among the warring tribes; and Chief Pakan, recognized by the Dominion Government for his loyalty in the Rebellion of 1885, became the subjects of converting grace. To these representatives of various tribes may be added the name of Peter Erasmus, who rendered effective service as an assistant to the missionaries in the work of interpreting and translating. In the area of the half-breeds, he discovered at Norway House, John Sinclair, encouraged his aspirations, developed his powers, so that he became a leader possessing rare capacities and rendering excellent service. The name of the humble self-effacing missionary of the Cross stands forever enshrined in that noble mountain whose massive strength greets the expectant traveller, as the famous highway of the C.P.R. threads its way through the towering peaks of the mighty Rockies. The public awaits, with warm expectation, the completion of an effort, now being made, through the Hudson's Bay Company, to publish the diary and correspondence of the

Rev. R. T. Rundle. The ritual associated with Baptism, the Sacrament of the Lord's Supper, and other recognized institutions of the Christian religion were duly observed by Rundle, but never as a means of the mystic impartation of divine grace, and never as an avenue to the Christian life; whose presence and power were then known and clearly recognized by not a few natives. These ceremonies were the symbols of an experience, begotten in the soul and manifest in testimony and character. Thus Robert Terrill Rundle had laboured and achieved, among the native tribes of the Far West.

REV. WILLIAM MASON: RAINY LAKE

Accompanying Rev. R. T. Rundle from England was Rev. William Mason. They crossed the Atlantic together, joined the Hudson's Bay Company brigade at Lachine, and travelled together to Rainy Lake, which was the station to which Mason was appointed. The new missionary arrived at his destination about 7.00 p.m. on May 25th, 1840. Here he met Peter Jacobs, who had crossed the Divide from Canada into Rupertsland the autumn before, and of whose services the missionary speaks in approving terms. At this point Rev. William Mason laboured for three years. This was an important station, establishing contact far to the West and South-West, but the work of evangelization proved very difficult and discouraging for the most part, through the bitter and unseemly rivalry of Christian churches. In the effort to win the attention and adherence of the Indian, some courses of conduct and some methods of approach confronted Mason which appeared to be very remote from the spirit and teaching of Jesus Christ. Mason remained here until 1843, when he was called to act as assistant to James Evans at Norway House.

PETER JACOBS

His successor was Peter Jacobs, a full blooded Indian, received on trial 1840, and ordained 1843, who remained in charge until 1854, when he was transferred to Upper Canada, first to Saugeen, then to Rama. At this point he fell into disgrace and was expelled from the ministry in 1857. Nothing

was said in the records about his failure, for the Methodist Church had a kindly method of treating those who fell by the way by saying simply, "Dropped in silence or expelled for irregular conduct." An Anglican missionary, in giving an account of his travels, tells of meeting on a train one night, an Indian terribly intoxicated, who in his ravings spoke of having been introduced twice to the Queen of England. There is nothing to identify the intoxicated traveller with the erring missionary, beyond these drunken mutterings.

Peter Jacobs was followed by Allan Salt, whose work, 1854-8, appears to be less effective than that of Jacobs. He was succeeded for a short time by a lay supply. The mission was finally closed for that period in 1858. Concerning the achievements of this undertaking at Rainy Lake, the Rev. John Semmens, in a typewritten story, prepared for the Rev. Dr. John Maclean, speaks in very gloomy terms of the Rainy Lake Mission, saying, "The want of success on this is a humiliation . . . but the facts are not flattering to the occupation or the workers." It would seem that the estimate of Mr. Semmens is rather pessimistic and ignores the fact that the work of God's Kingdom is not always subject to a specific measuring rod.

THE RETIREMENT OF WILLIAM MASON

The Rev. William Mason commends highly the work wrought at Norway House by James Evans, and proved a valuable assistant to Evans in the work of translation. In 1846 Mason succeeded to the superintendency of the work at Norway House and remained there until 1854. At that date he joined the Anglican Church and was later ordained to the ministry of that church by Bishop Anderson. After his ordination he co-operated helpfully with Horden, the Bishop of Moosonee. In 1860 he went to England, carrying with him the translations of the Bible, wrought out by H. B. Steinhauer and John Sinclair and others. During 1861 the Bible Society printed the Bible in the Cree Syllabic. This edition unfortunately bore on its title page the name of William Mason. Its appearance there might easily be traced to accidental causes for which Mason was not altogether responsible. The retirement of

William Mason from the Methodist ministry may have been influenced by the prospective transference of the Indian work of the Hudson's Bay Territories, from the Wesleyan Methodist Society of England to the supervision and control of the Canadian Wesleyan Church.

REV. GEORGE BARNLEY: HIS JOURNEY

Rev. George Barnley accompanied the other two missionaries as far as Montreal. At that point he left his companions, and on April 27th, 1840, set out alone for Moose Factory, to which he had been appointed. In the *Methodist Magazine*, Volume XX, page 166, he gives an instructive description of his journey to the southern shores of James Bay. Under the direction of a Mr. Cameron, who had accompanied the party from England, he went for eighty miles up the Ottawa in a steamboat. At that point he left the steamer, and resorted to the canoe for the remainder of his long journey. In that racy account of his travels, he pauses long enough to tell the Society in London his impression of the common conveyance of the Western world, the canoe. The good cheer, physical endurance, dexterity, and the simple carefree buoyant attitude of the Canadians and the Indians, whose strong arms and sinewy legs were the propelling power, were an arresting revelation to one, wholly unschooled in the modes of life and travel in the wilderness. His description of the encampment on the shores of the river, the evening meal under the arching evergreens, the bright, enjoyable companionship of all around the blazing fire makes an arresting picture. In this rustic fellowship many a story of wild adventure, with joke and laughter, beguiled the lonely hours far from home and made wearied workers forget the back-breaking toil of the day, now hastening into the halting shades of silent night. After this happy sociability each retired to his room, as wide as the encircling forests, as high as the star-lit dome above, with beds as soft as damp ground or hard rock could provide. But soon, all too soon, the soft breeze of the spring morning, laden with the perfume of the woods and the flowers, called all to a new day of toil and adventure. On Monday, May 16th, at the upper end of Lake Temiskaming, he bade "good-bye" to Mr. Cameron, his atten-

tive guide, and passed into the care of Chief Factor Fraser. Under the competent guidance of this official, he advanced to Abitibi, and from there to his destination at Moose Factory, where he was graciously received and generously entertained by Mr. Bailey, the Chief Factor.

Every facility was afforded to the missionary to prosecute without interruption, his work. In his diary, on page 169, of Volume XX, of the *Methodist Magazine*, he gives a detailed account of his preaching, his teaching, and his perplexities as to the best method of learning the language that he might become more effective in his approach to the aboriginal thought. In that diary he draws a vivid contrast between the deep spiritual experiences of Christianity, as he knows it, and the religion practised by the untutored savages, in their ceremonious observance of an ineffective ritual. During his sojourn at Moose Factory, Barnley made two trips by sailing vessel to Fort Albany, about one hundred miles to the North-West, on the shores of James Bay, and tried to minister as best he could to the Indians and some Eskimos who traded at that point. After eight years of careful thoughtful diligent toil, in which he sought to preach the truth and to bring to the Indian mind some of the rudiments of civilized knowledge, he returned to take a place in the active Methodist ministry of England.

George Barnley was cast in a thoughtful, gentle, introspective mold. He loved the wild, untamed nature of the Hudson Bay, and particularly of the Indians whom he ever regarded as sheep without a shepherd. On his retirement the efforts of the Wesleyan Methodist Missionary Society, in that locality, closed, and was never resumed by any branch of the Methodist Church. If the story told by Rev. J. B. Taylor, intimate with Indian legends, be true, then the work of George Barnley was supremely worth while. The story related by Mr. Taylor was somewhat as follows:

While ministering at that point, Rev. George Barnley came into contact with a young lad named McKay, and recognized in him mental capacities more than ordinary. This lad was the son of a Hudson's Bay officer and his Indian wife. Through the influence and instruction of the zealous missionary, the promising

lad was converted to God and became devoutly and sincerely religious. After the retirement of Barnley, young McKay identified himself with the Anglican Church, which entered this area about this time, was educated under its auspices and advanced to the rank of ordained clergyman in its ministry. After he was promoted to the standing of Archdeacon, he devoted all his spare time to the study of the Cree Syllabic and became an authority in that language. In his later years, he journeyed to London, England, and was encouraged by the British and Foreign Bible Society to make a revision of the Cree Bible published in 1861. His intimate knowledge of the language, his conscientious care, and his fine insight into the meaning of spiritual Christianity, enabled him to make an outstanding contribution to the perfecting of the Holy Scriptures in the Cree Syllabic.

If the Rev. George Barnley did nothing more in his ministry at Moose Factory than to give a right start to this eager youth, then his work was supremely worth while.

REV. H. B. STEINHAUER: HIS ORIGIN AND EDUCATION

Henry B. Steinhauer was a full-blooded Indian of the Ojibway tribe, born on the Rama Indian Mission in 1820. The Rev. William Case, on one of his journeys to the United States, in the interests of Canadian missions, so impressed the people with his story of the Indians that a man of some wealth, who had lately lost his son, asked Case to name an Indian youth, whose education he would provide for, if the lad adopted the benefactor's name. Case suggested this young Indian lad, and the generous citizen accepted this suggestion, and so the Indian boy took a German name and became Henry B. Steinhauer. For a time he attended Casanovia College in New York. At this institution he had as a companion the promising young Indian, William Summerfield, named in honour of the great Irish evangelist. Summerfield gave indications of possessing rare powers of heart, mind and voice, but passed away before these could be made effective among the native peoples. Then for a time Steinhauer taught school on the Credit Indian Mission. So impressed was the Rev. Egerton Ryerson, by the aptitude, skill and Christian zeal of the young man, that he appointed him to attend Victoria College. However, before entering that college, in 1836, he made a

short visit to the scenes of his birth and boyhood, at Rama. At Victoria he won high commendation for diligence and penetrative ability, and as a result, became proficient in both Hebrew and Greek and was, during the period of his attendance, entrusted with some important pieces of academic work. When he was twenty years of age he was selected as an assistant to the missionaries, recently despatched to open work in the Hudson's Bay Territories. He made the journey as far as Rainy Lake in the company of Rev. James Evans, where he was left to assist as a teacher and a helper the Rev. William Mason, who had reached that point two months before. Mason speaks in commanding terms of the work done at that point by young Steinhauer as a teacher of the children, and an efficient worker in the community.

In 1843, he moved to Norway House, to assist James Evans in the translation of the Scriptures. In the exercises of the school he was potential in transforming the life and habits of the Indians. A short time afterwards he set out to found a mission at Oxford House, distant over two hundred miles from the base of operation. Here, in an ideal location, on Jackson Bay, named after Rev. Thomas Jackson, President at that time of the Wesleyan Conference, he was instrumental in establishing a new and promising mission. In 1854, he accompanied Rev. John Ryerson to England, by way of Hudson's Bay route. Dr. Ryerson, in his volume, entitled, *Hudson's Bay or a Missionary Tour*, inserts a fine engraving of Oxford Mission station, showing the building erected on the peninsula extending out into the Bay. At that point, he gives an enthusiastic report of the achievement of Mr. H. B. Steinhauer at Oxford House. The Indian missionary spent six weeks in England, the time of which was filled with uplifting experiences and enriching contacts.

On his return from England, at the Canadian Wesleyan Conference in London, Ontario, in 1855, he was ordained to the office and work of the Christian ministry, and straightway thereafter left in company with the Rev. Thomas Woolsey, for their distant stations in the far-away West. Thomas Hurlburt mentions the arrival of these missionaries at Norway House, July 27, 1855. Steinhauer's destination was Lac La Biche, a

point about one hundred miles North-East of Edmonton. Here he laboured with great zeal for four years. He travelled from lodge to lodge, among the scattered Indian tribes.

Feeling that little could be accomplished by such superficial contacts, and possessing no buildings or equipment designed to meet the needs of the sick and the unfortunate, Steinhauer turned his thoughts to a more favourable location, where elements of permanency might be established.

In looking around, he found an area bordering on White Fish Lake, and possessing rich agricultural possibilities. The lake itself abounded in excellent fish, and the location was sufficiently isolated to be free from hostile interruption and molestation. Having removed to a favourable point on the lake, he set himself, with unflagging zeal, to break the virgin sod, to teach the Indians to farm, to establish a school, and provide more convenient means for preaching the Gospel. Shortly after he had entered his new territory, a plague of smallpox swept over the prairies, causing the death of thousands of the helpless natives. Mr. Steinhauer so managed the situation, by removing his band to a point where quarantine regulations could be enforced, that he lost not a single member of his band. Later, the mission was visited by Rev. George McDougall, Chief Factor W. J. Christie, and Mr. Hardisty. After an intimate examination of the work and progress of the pupils, rather unstinted commendation was given to Sinclair and the missionary. Here Steinhauer continued to serve God and his fellow men, with intelligence and fidelity, until 1884. In that year he attended the conference held in Brandon, Manitoba, and addressed it. After returning to his mission, a serious epidemic of influenza visited his people. The toil involved in caring for these made a deep inroad on his strength. On December 14th he conducted two services, after which he came home, never to sally forth again. Surrounded by his family and attended by a distracted people, on December 30th, 1884, this servant of God and man passed triumphantly into the spirit world, where, it is told, race and colour constitute no basis for unfortunate discriminations. He rendered a great service to his fellow Indian, and deserves much finer recognition than he has hitherto received.

Amid the anxious and absorbing cares incidental in the oversight of a flock just emerging from paganism, he found time to render into the Cree Syllabic the old Testament, from the beginning of the Psalms to the end of Malachi, and the New Testament from the Epistle to the Romans to the end of Revelation. In addition to this, he co-operated with Mrs. Hunter, wife of Archdeacon Hunter, an Anglican, with the assistance of Peter Erasmus a native interpreter in translating a Cree Hymn Book, which was afterwards published by the Wesleyan Missionary Society of London, England.

TRAVELS

In 1880 Steinhauer accompanied the Rev. Dr. A. Sutherland down the Saskatchewan River to Prince Albert, and from here over the prairies to Winnipeg, where better facilities for travel were provided by way of St. Paul to Ontario, for these two distinguished men. This visit proved to be a source of great inspiration to all the places he visited and was highly successful in spreading missionary information and in stimulating a wholesome interest in Indian missions. On that visit he attended the conference of the Methodist Church at Brampton, and by his presence as well as by his reading of a communication from Indians of Rama, his birthplace, made an indelible impression upon the assembled representatives of that conference.

With the exception of one year reported as spent at Pigeon Lake, his life work after ordination 1855, was given to the Indians of Whitefish Lake, where, according to the testimony of such reliable authorities as Rev. Dr. George Grant, Principal of Queen's University, and the Rev. Lachlan Taylor, D.D., as to the progress made among these savages in the art of agriculture and in the ways of advancing civilization, coupled with exclamations of wonder at the proficiency of the children in the exercises of school and at the reverent and intelligent observance of the principles of the Christian religion, the Indian missionary wrought a great work among a savage people by laying the foundation of new culture, new hopes and an enduring faith.

The eldest son, Egerton, a remarkable specimen of up-standing physical manhood, was a student at Victoria College at the time of his father's death. At the earliest possible date he took up the orphaned work at Whitefish Lake and rendered valuable service until his transfer to Morley, where he met and married Miss Hellewell, the cultured daughter of a supernumerary minister of the Methodist Church, whose home was on a farm a few miles out of Rosser, Manitoba. Assisted by his gracious lady, Egerton wrought a good work at Morley, among the Indians of Lake Winnipeg, on the Hobbema Reserve, south of Wetaskiwin and among the survivors of his father's flock. Both Egerton and his wife have passed on, leaving one son, Wesley, resident in Calgary.

The second son, Robert, graduated in arts from Victoria College in 1888 and forthwith set out for the scene of his father's labours. Robert was a quiet, unassuming Christian gentleman, of refined tastes and cultured manners. He gave his life to the spiritual enlightenment and cultural advancement of the descendants of that group whom his father was instrumental in leading from paganism into the Christian faith. Towards the end of a useful service he was made a Doctor of Divinity of Victoria College, his Alma Mater. This recognition by Victoria College was heartily commended by all who knew the gifts, graces and character of a full-blooded Indian gentleman. Some of Robert's family have shown a worthy zeal for an education and have been excellent students at Alberta College, Edmonton. Robert died at Whitefish Lake in 1940, highly respected by his Church and dearly loved by his people.

A daughter of the Rev. H. B. Steinhauer became the wife of Rev. John McDougall, D.D., a very distinguished missionary to the Indians of the Far West. Of the tragic death of this devoted woman Dr. Maclean gives an account in his *Life of John McDougall*.

Following right on the heels of the departure of H. B. Steinhauer came the death of Benjamin Sinclair. These two men, one an Indian, the other a half-breed, companions, translators, and best of all, servants of the cause of knowledge, were buried on the same day, and in the same grave,

THE SECOND PERIOD: 1854-1868

Indian Missions in the West, Under the Wesleyan Methodist Church in Canada

CHAPTER IV

CHANGE OF CONTROL OF THE MISSIONS

AT THE MEETING of the annual conference of the Wesleyan Methodist Church in Canada, in 1853, a step of great importance in regard to the Indian Missions of the Methodist Church in Rupert Island was taken. At that conference the Wesleyan Methodist Church assumed responsibility for the Indian Mission in the Territories of the Hudson's Bay Company, with the approval of the related missionary societies. From that date onwards these Indian missions passed under the direction and control of the Wesleyan Methodist Church in Canada. The reasons for the transfer are not specifically stated, but enough is said to indicate that the prevailing reason was their remoteness from England in time and space, and their contiguity to Canada. To this was added the fact that the Missionary Society in Canada had so increased in strength as to be able to assume with safety the responsibility for the care and support of the Western work. The actual administration of the mission was not assumed until the conference of 1854. At the conference of that year the Rev. John Ryerson was appointed to proceed to the North-West, inspect these missions, visit England by way of Hudson Bay, and there complete all the details involved in the transfer of the missions to the Canadian church. In the list of stations for that year, Thomas Hurlburt was set down for Norway House, Robert Brooking for Oxford House, Allen Salt for Rainy Lake, Thomas Woolsey and H. B. Steinhauer to Edmonton House. Steinhauer found his location at Lac La Biche, to the North-

East of Edmonton. The early pioneers and pathfinders in Rupertsland have all departed to other fields of service, and a new group has come to build on their foundations.

JOHN RYERSON

On June 9th, John Ryerson left Kingston on his long and perilous journey of inspection. He sailed from York Factory for England on September 18th. After a stormy passage over a boisterous sea, past threatening icebergs, he landed in London on October 24th, remained there six weeks, set sail for Boston on the steamship, *America*, on December 5th, arriving at this famous old port on December 25th, and reached his home on December 29th, 1854. In a volume entitled, *Hudson's Bay*, John Ryerson has given a picturesque story of this tour in which his descriptions, comments, and reflections present a body of useful and reliable information. In that book, the details respecting the wearisome journey from Hamilton to Norway House are refreshing and illuminating. His established contacts with such representative men in the Red River Settlement as Bishop Anderson; John Black, to whose recently established congregation Ryerson preached; Mr. Adam Tom, the Recorder of Assiniboia; Archdeacon Hunter and others.

In simple and sympathetic language he reviews the religious and educational life of the settlement, and makes appropriate reference to the two cathedrals, the Roman Catholic in St. Boniface, with its "turrets twain," and the Anglican in North Winnipeg. These edifices were the symbols of unconquerable faith, a heroic devotion and an undaunted courage in two great communions, which have usually been pathfinders in the progress of the Kingdom of God. Contacts of this kind with the fellowship incidental to them did much to remove embarrassing suspicion and fateful misunderstanding.

THOMAS HURLBURT

At the conference of 1854, Thomas Hurlburt, recently returned from the United States, where he had spent a useful six years of service, and in which he was honoured with

appointments to positions of high responsibility, was stationed at Norway House, and entrusted with the supervision of missions in the Hudson's Bay Territory. Thomas Hurlburt belonged to one of those fine old families of American extraction, who in 1785 found a congenial home on the north bank of the St. Lawrence, in what was then the wild and waste wilderness of Canada. These refugees from revolution cleared the forests and laid the foundations of a community life in this new land. But, better still, they built, firm and strong, the framework of a structure involving devotion to God, loyalty to righteousness, the practice of industry, and a strict regard for the principles of justice. In obedience to the Divine Call they sought to build in a new land the stable fabric of a Christian civilization. Thomas Hurlburt was descended from the sturdy, old Palatine stock, of whom much has been written. He was born March 3rd, 1808, the fourth son in a family of eleven boys and five girls. As an evidence of the deeper instincts of this extraordinary family, five found their way to Victoria College and, so fitted, went forth to serve with fidelity, their day and generation. Five entered the Christian ministry, three of whom reached positions of commanding importance.

At eight years of age the lad was converted to God, and a few years later, while at work on his father's farm, heard the Macedonian cry, "Come over into Macedonia and help us." The call came to him through the vision of an Indian standing by his side and by his very presence offering his pathetic appeal. In 1828, he entered on his life work by becoming teacher among the Indians at Muncey. Here he gave clear and unmistakable evidence of his rare linguistic ability by becoming a recognized master of the Ojibway language. After his ordination to the Christian ministry in 1835, he served his church and the cause of Indian missions for one year before being sent to Pic, on the north shore of Lake Superior. This was a lonely outpost, widely separated from all the ordinary mental stimulants of life. But it provided an opportunity for a more exact knowledge of the Ojibway, and for making contacts with the distinguished Indian ethnologist, Schoolcraft, by whom a contribution from the pen of Hurlburt, known as

"Memoir on the Influence of the Chippewa Tongue" was incorporated in his publication. At this point he came in touch with James Evans and penetrated westward to Fort William and paid a brief visit to Nipigon.

In the early days of the month of June, he started for his new mission field in company with Robert Brooking and Allen Salt. At Norway House, which he reached about August 9th, 1854, Hurlburt found a well organized work, sustained by a group of earnest Christian Indians, a neat white church, situated on a commanding location, a comfortable parsonage well furnished and a promising garden replete with vegetables. Good foundations had been laid. John Ryerson speaks of Norway House at that time as the most hopeful point among the Indian missions.

Facing Hurlburt on his arrival were two problems: first, to master the Cree language, which was at that time the classic of the plains, and secondly, to make a ready use of the Cree Syllabic. Both of these tasks he accomplished in a remarkably short time. At Norway House Hurlburt devoted his energies with commendable zeal to two great and important purposes. The first was to build on the apostolic foundations a solid and enduring structure, and around this structure to gather and cultivate those phases of civilization which usually accompany heartfelt Christianity. His second purpose was to prepare and publish a wide variety of books, pamphlets, and hymns, in the Cree Syllabic, and then to distribute these among the distant lodges and camp fires of many tribes. In the publication and distribution phase the work of Hurlburt stands out as pre-eminently important. He was greatly assisted in his task by the gift of a good consignment of paper from the British and Foreign Bible Society, and by the Printing Press, the ban to whose admission had some years before been lifted. During Hurlburt's incumbency Miss Adams taught the Day School at Norway House, but devoted her spare time to helping the women and aiding her pastor. She was one of a long line who deserves recognition. After three years of fruitful service, in the last of which he was deprived of the comforting help of his wife, who through illness was compelled to endure the long and troublesome journey to Ontario, in May, 1857, he retired from

Norway House, leaving behind him a unique and enduring record. Concerning Thomas Hurlburt, Holdsworth, in his book on the Wesleyan Methodist Missionary Society, says: "So thoroughly did he identify himself with his people that an old chief called him 'An Indian in a white man's skin.'" A little later on the same author says: "Thomas Hurlburt was in every way a tower of strength, massive in character and mind as in bodily person." With his departure from Norway House in 1857, he passed out of the orbit of this study. He continued to be a diligent, intelligent, persevering Indian missionary until his death at Little Current in 1873. With scant notice, with few words of commendation, with no fitting memorial, a good man, a devoted missionary, a rare linguist, a shrewd observer and a keen ethnologist, was laid away in that remote cemetery to await the resurrection call. Methodism counted much on service, little on monuments.

Robert Brooking was born and reared in England and entered the ranks of the Wesleyan Methodist Church in 1839, and was soon afterwards sent as a missionary to West Africa. Here he laboured acceptably for six years. But under the pressure of that exacting climate his health failed, and he was compelled to return to England. Upon the recovery of his health he offered his services to the missionary committee of the Wesleyan Methodist Church in Canada, was accepted and soon afterwards set forth to the new and unknown field of Indian missions. To this he devoted the rest of a life of useful service. Holdsworth says concerning him: "The Canadian Mission, a little earlier (1847) was greatly strengthened by the accession to its staff of Robert Brooking."

In 1854, he was stationed as the second encumbent at Oxford House, at which point he spent three years, devoting his attention and energy to the consolidation of earlier efforts, and to the deepening of the work of grace in the hearts of the people. During this period he showed great diligence in extending the knowledge of the Gospel among the adults and the general features of civilized culture among the children. In 1857, he was transferred to Norway House to assume the duties of chairman of the District and to continue the work of Evans, Mason and Hurlburt. In 1860, he

was called to the East, and so he passed out of the orbit of this review. Robert Brooking was a quiet, patient, persevering servant of God, the Methodist Church, and the extending cause of Christian missions among the native tribes of the Middle West.

Brooking's successor at Oxford House was Rev. Charles Stringfellow, who served with much devotion at that point until 1864, when he was removed from Oxford House to Norway House. Here he was the successor of Rev. George McDougall, who after three years of rich and fruitful service at Norway House was transferred to Victoria, on the upper reaches of the Saskatchewan, about one hundred miles east of Edmonton House. Stringfellow remained at Norway House till 1868. On his way out he had the pleasure of meeting the new pastor going in, the Rev. E. R. Young. From these dates the reader will notice that the tenure of the appointment to these areas was confined in general practice to three years. This itinerant policy did not lend itself to the protracted impact of years of extended service in the work, nor to the abiding fruits of a prolonged cultivation of the field by individual pastors. Methodism may have gained much by the itinerary. At one stage it may have been necessary, but it also lost much by such frequently disrupted contacts in the congregation and especially in the community.

From the date when R. T. Rundle left Edmonton in 1848, up until September 25th, 1855, a period of seven years, this important post was left without the services of a Methodist missionary. Such an interregnum would have been an unfortunate experience in the life of a community fairly well established in Christian principles and practices. How much more unfortunate it must have been in the case of people just groping their way out of pagan darkness and enjoying none of the steadyng forces of Christian civilization around them.

REV. THOMAS WOOLSEY

To pick up the scattered threads of R. T. Rundle's work the Rev. Thomas Woolsey reached Edmonton in the early autumn of 1855. In June of that year he attended the Methodist Conference in the City of London, Ontario. By

it he was stationed at the distant appointment known as Edmonton House. H. B. Steinhauer, recently returned from England, was ordained at the same conference, and at the same time as Thomas Woolsey, and became a helpful fellow-traveller on a long journey entirely new to this recent arrival in Canada. On their way west, they halted at the Red River Settlement, were hospitably entertained by the Rev. John Black, and were the recipients of an episcopal blessing from the lips of Bishop David Anderson. The story is told that at Norway House the missionaries, Woolsey and Steinhauer, received from the officer in charge, a Mr. Sinclair, such attention and consideration, as added much comfort to the last lap of their journey. The Hudson's Bay Company was so fortunate in the character and calibre of the long line of officers in its service. There is unmistakable evidence of a carefully-observed policy which operated in the selection of such representatives. To the name of Lord Strathcona, might be added a long list of devoted and efficient men, who were faithful to the interest of the Honourable Company, loyal to their country and considerate of the natives.

On his arrival in Edmonton, Thomas Woolsey received a hearty welcome from the authorities and from many among the servants and the Indians, who could recall the patient, penetrating work of Rundle. Thomas Woolsey's work involved two important factors. First, was the restoration of the interrupted foundations of character-building begun by Rundle. The second, was to begin the erection of a structure, incorporating such enduring elements as have never afterwards left that place without a minister of the Methodist Church in the long lapse of the passing years.

Edmonton House was his headquarters, but his unselfish interests spread far and wide over the broad plains. He devoted his thought and energy to the camps of the Indians. For Woolsey, possessing a rather weakened constitution, the usual method of travel on the prairies was impossible. But in spite of that handicap, he followed up the wandering natives with dog train and cariole. He lived on their fare, shared the hospitality of their simple dwellings, spoke to them around their firesides, taught the children the rudiments of an educa-

tion, told the adults the story of the divine Saviour, who had come to lighten their darkness and to save their souls. He lived with them, talked to them, taught their children, preached to the adults, reproved the wayward, ministered to the sick, comforted the dying, and solaced the bereaved. Some representative characters were converted through the efforts of Woolsey and for long years remained faithful to their vows. One social effect of his ministry was to seek to remove the destructive hostilities which existed among the Indian tribes, by an application of the principles of the Kingdom of God. Maclean, in his life of Thomas Woolsey, relates some instances of the social effects of the Gospel in smoothing out difficulties and in assuaging warlike passions. Woolsey realized the necessity of having some settled institutions which the young of the natives might be better cared for and instructed in the ways of a higher life. With this purpose in view, he set out for Smoky Lake, distant about one hundred miles east of Edmonton. While surveying the situation there, he met Rev. George McDougall, who, as chairman of his district had come from Norway House to visit the mission. The two men discussed carefully the whole situation and finally agreed that the best location for such a venture was Victoria, a strategic point on the great river highway into the West and North. Steps were at once taken to erect buildings for a centre from which and through which service could be rendered to the Indian. This was considered all the more necessary because an institution of a similar kind, under another denomination, was in the process of completion at St. Albert. On November 30th, 1859, Vital Grandin was consecrated a bishop by Mgr. de Mazenod. He received the title Bishop of Satala, and was sent to Ile La Crosse. He afterwards replaced Father Lacombe and became the first Roman Catholic Bishop of that area. Father Morice, in his history of the Catholic Church in Western Canada, notes that Archdeacon Hunter, of the Church of England, passed through this territory at this time, on his way to Fort Simpson, in the heart of the Mackenzie country, a fact which the historian strongly deprecates. Thomas Woolsey made a further effort with some degree of success to re-establish a mission at Pigeon Lake, to the south-west of

Edmonton, and ministered to the Indians, who from time to time congregated at this point. After nine years of strenuous effort, preaching and teaching, Woolsey took his leave of Edmonton. Even to the present day, a few recall, directly or indirectly, the ungrudging ministration of Thomas Woolsey. After a visit of one year to the home of his boyhood in England, he returned to Canada and gave the remaining thirty years of his life to work on the mission fields. He entered into rest on May 2nd, 1894, aged seventy-six.

GEORGE M. McDougall

In each period which has been reviewed and in some that are to follow, there is one outstanding character, one dominating genius, which gave colour and life to the whole picture, with these leaders were associated worthy and serviceable helpers. In the first stood the masterful James Evans, in the second the scholarly linguist and the interesting ethnologist, Thomas Hurlburt, followed by the statesman, the missionary, and the martyr, George McDougall. This noted missionary was born in Kingston, in 1820. When two years of age, his family moved into Penetanguishene, in the northern wilds of Ontario. Here young McDougall gained a very intimate knowledge of the wild ways of the woods, and through them he became skilful in the use of the axe, the gun and the trap. When he was nineteen years of age, he was converted to God, and forthwith became a zealous worker in and for the Kingdom of God. In 1842 he married Elizabeth Chantler, who afterwards became one of the distinguished women among honoured pioneer workers of the Middle West.

At this juncture he turned his attention to the commercial opportunities of the Great Lakes and became the owner of two vessels, which carried on a trade with the Indians. To these natives he proclaimed, as a layman, the story of God's redeeming love and the possibility, through faith, of finding a new life with the rich experience of sins forgiven and a bright hope of heaven. In the midst of this incessant toil and persistent efforts for the Indians' spiritual welfare, he heard the call, the old call, oft repeated down the ages, "Leave all and follow me."

He had no education and no money. Having heard the "Call," he and his devoted wife bent all their energies to the saving of enough money to give him a term at college. To acquire the rudiments of an education he spent the year 1849 at Victoria University, studying during the week, and preaching on Sunday. In 1850, he was "received on trial," and was sent to assist William Case at Alderville. After one short year at this famous station, he was commissioned in 1851 to found a new mission in the brook territory named Lake Huron. He surveyed carefully the territory, to which he was assigned, and finally selected Garden River near the famed St. Mary's as a favourable location. Here he laboured for six years in providing commodious buildings, in the erection of which such skill and handicraft were manifested as to be the wonder of subsequent settlers, when they removed the huge pine logs to make landing stages along the near-by river trade routes. Beyond these visible achievements he laid spiritual and moral foundations on the eternal rocks of Christian faith, experience and life. The material evidences of that service have gone, but some foundations remain on which others are building. In 1857 he was transferred to Rama, a point closely related to some of the stirring scenes of missionary effort extended to the Hurons and the Iroquois, by the heroic missionaries of the Roman Catholic Church. In 1860, he was appointed to Norway House, with superintendency over all the Indian missions of the Methodist Church in the West. For three years he laboured with great diligence at this historic site at that time twenty years old. Here his work centred on restoring the flagging zeal of the natives, in quickening their interests in modern civilization and in repairing neglected buildings and premises. In 1861-2 he undertook the long journey to the Westward to inspect the missions under his care. He found it advisable to make this trip by way of Winnipeg and over the plains on horseback. He tarried for a time at Victoria, on the North Saskatchewan, where he conferred with his son, John, and Thomas Woolsey. Late in the autumn he returned to Norway House. The spring of 1863 found him with his family on the way to the new mission at Victoria. From 1863 to 1871, George McDougall made Victoria the headquarters of wide-

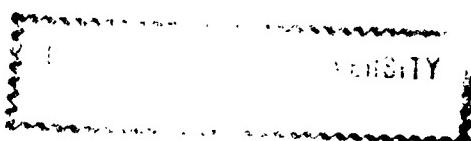
spread missionary operations. Long afterwards when Victoria, later called "Pakan," ceased to be an important point on the trade routes, it remained a centre of helpful missionary influence and fervent Gospel appeals.

In 1864, George McDougall, in company with H. B. Steinhauer and Peter Erasmus, made a long journey, visiting the camps and lodges of the Mountain Stonies. They were successful in reviving the weakening zeal of a people, to whom Rundle and Woolsey had rendered a splendid service. Before leaving on this important mission, the missionary enjoyed the privilege of having a visit at his new premises at Victoria, from bands of the Wood Stonies, so named from the fact that they dwelt in the woods and lived on the large game of the forest. The Mountain Stonies lived on the plains and in the mountains, and from these areas derived their livelihood. Both tribes were the descendants of the rugged Assiniboines, or Assinoboels, in honour of whom the Assiniboine River was named. Both tribes were spoken of as having little regard for the ordinary ethics of civilization. After a short sojourn of two days in the hospitable atmosphere of Victoria, these groups of Wood Stonies renewed their journey in search of food supplies. A few days later, George McDougall received a message that his visitors wished to share their harvest with the missionary, and his family. A trip of seventy-five miles brought the missionary to Birch Lake, where the Stonies were encamped. To meet the needs of the missionary's household the pagans of the woods piled high loads of cured meat, with its necessary attendants, on his creaking carts.

In 1867, owing to avaricious plundering practices among the whites on the Western plains to the South, the buffalo, the staple and abiding food supply for the Indian began to disappear. Naturally, the Indians began to look around for a cause, and thought they found it in the presence of the White Man. Consequently, hostile moods and warlike attitudes were assumed. George McDougall visited the agitated people and succeeded in assuaging their mounting hostility. The missionary was a skilful diplomat and in this rôle rendered distinguished service to the Indian, the government of Canada, and to the Church he so faithfully served. Having allayed the

agitated minds of the natives, he set out for Ontario, where he spent the autumn and winter in arousing the missionary zeal of the people of Eastern Canada, by vivid and compelling descriptions of the untold possibilities of the Great West. He told of the dire need of its pagan inhabitants and the initial triumphs of the Gospel among the romantic Red Men.

The spring of 1868 found him journeying, with great enthusiasm to his far-away mission station, the leader of a little group into the Middle West, to man the Indian missions, but, best of all, perhaps, the guide to the first of a long succession of domestic missionaries. In the group were the Rev. E. R. Young, appointed to replace the Rev. Charles Stringfellow at Norway House, the Rev. Peter Campbell, to take charge of Edmonton House, and the Snyder brothers as teachers for the schools. The most significant member of the group, perhaps, was the Rev. George Young, appointed amid unusual enthusiasm, at a crowded meeting in Richmond Street Church, to organize and conduct a mission among the white people of the Red River Settlement. The Toronto Conference called this a foreign mission, and for the time being the new enterprise had a profound effect not only on the West but more particularly on the East. It was the beginning of a domestic mission by the Wesleyan Methodist Church in Canada beyond the bounds of Canada.



THE THIRD PERIOD: 1868-1883

Planting of Domestic Missions

CHAPTER V

DEVELOPMENT ON INDIAN MISSIONS

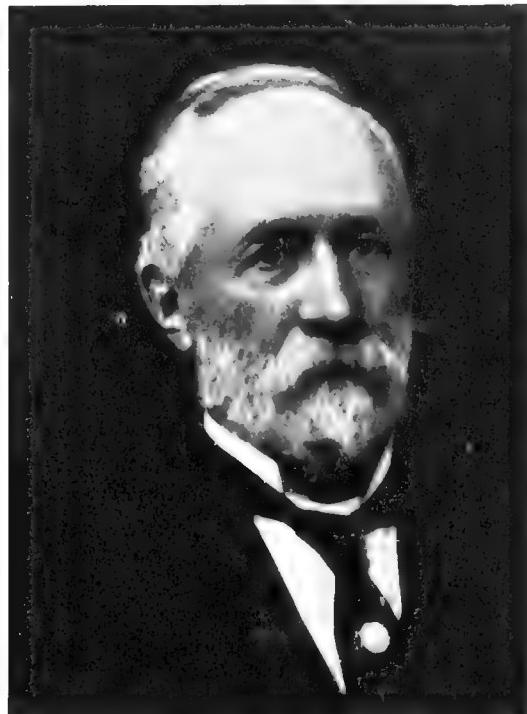
THE COMPANY of missionaries, led by George McDougall, crossed the Assiniboine on July 4th, 1868, and embarked on a great enterprise, without which the Middle West would have missed much. The coming of that little group was significant, as marking a new era in the life and work of the Methodist Church. Up to this point the labours of the missionaries had been confined to the Indians.

Twenty-eight years of devoted service had passed and great achievements were wrought since Robert T. Rundle preached the first sermon at Norway House. Those years are divided into two periods of fourteen years each, the first of which was under the Wesleyan Methodist Church of England, and the second under the Wesleyan Methodist Church of Canada. The year 1868 marks the opening of domestic missions at Fort Garry in the Middle West, and the division of the work in Rupertsland into two districts by the Toronto Conference. One was known as the Red River Settlement, with George Young as chairman, and the other the Rocky Mountain District, including all mission stations lying towards the foothills of the Rockies, West, with George McDougall as chairman. Both districts were under the supervision of the Conference of the Wesleyan Methodist Church of Canada, and remained such until 1883.

On his arrival home at Victoria, George McDougall found a striking evidence of satisfactory progress. Substantial buildings had been erected at Victoria, White Fish Lake and Pigeon Lake. In his account of the spiritual conditions prevailing



Rev. George M. McDougall



Rev. John McDougall

there he speaks of six different classes having been organized and being then in operation. These classes provided the threefold function of fellowship, testimony and supervision. The testimony side of the organization afforded an opportunity for the expression of Christian emotion, while the organization itself became a healthy substitute for the place of the eldership of the Apostolic Church. A Christian experience, the opportunity for its expression, and the building of a Christian life by brotherly oversight and care were the prominent objectives of the Methodist missionaries among the natives in those days. Both the missionaries at Oxford House and at Norway House are careful to mention the existence and operation of the class-meeting. In their annual reports the missionaries speak of the weekly prayer-meeting and the encouraging attendance at it.

George McDougall had scarcely got well seated in the saddle at Victoria, when the disquieting news came concerning the high-handed action of some half-breeds on the Red River, under the inspiration and leadership of Louis Riel. The reports of this uprising tended to create serious unrest among the Crees and Blackfeet. Recognizing the danger involved in this unrest, the missionary, true to the general tenor of his life, sought to calm the troubled waters by conferences with the Indians, and by representations to Hon. William McDougall, at that time detained at Pembina in the United States by the insurgents, offering his services in the interests of peace and good order, and urging the prospective governor not to permit surveyors to enter the plains. In the autumn of 1869, just as the incipient rebellion was getting under way, George McDougall visited the Red River Settlement, to obtain supplies for the approaching winter.

At the same time another cloud was appearing on the horizon. The dreaded disease of smallpox in 1870 swept like a tornado over the plains, and carried away thousands of the helpless Indians. It invaded the home of the missionary and made Flora, aged eleven, and Georgina, aged eighteen, with Anna, an adopted child, aged fourteen, its victims. The graves of these three young and promising women still remain on a little mound hard by the Saskatchewan River, and overlooking

its rapid waters. In that same epidemic, John McDougall's wife, the daughter of the Rev. H. B. Steinhauer, fell a prey to the revolting disease. At Edmonton, Pigeon Lake, and White Fish Lake, the ravages of the disease were checked by a careful system of isolation, enforced by Peter Campbell, John McDougall, and H. B. Steinhauer.

McDOUGALL AT EDMONTON

In the spring of 1871, George McDougall, with his family arrived at Edmonton, built his parsonage and outbuildings on the high bank of the Saskatchewan, just near the place where the Carnegie Library now stands, and a little to the west on the same commanding bank, the first Christian Church was erected in Edmonton. This church had a location, whose arresting features have few parallels in Canada. It was built of logs, the lumber for which was procured by the laborious process known as "whip sawing." The pulpit for the edifice was made by Chief Factor Hardisty, afterwards a senator. One of the posts of that discarded pulpit was made into "senior sticks" for the college that sprang out of that heroic adventure. It is rumoured that the little church is to be removed from its position on the rear of the lot and devoted to the worthy purpose of a museum, near the spot where once the people gathered for worship. On this site the Rev. George McDougall became a homesteader, and afterwards secured title to one hundred and sixty acres of land from the Dominion Government. This property was deeded to the Missionary Society of the Wesleyan Methodist Church of Canada, and administered by that Society. When a survey of the locality was ordered, some interested parties in Edmonton so manipulated the survey and the surveyors that only ninety acres of the one hundred and sixty actually came into the possession of the Missionary Society. When the selfish and crafty designs of these promoters were made known to Ottawa, and the claims of the Missionary Society pressed, the Government undertook to make amends for the fraud, by giving to the Society two half-sections of land, one near Ponoka, the other close to Pakan, on the south side of the river. Rev. George McDougall, fortunately, left a letter

in the care of his wife, stating that, while his property was vested in the Missionary Society, a body corporate, the original purpose of the homestead was to promote the interests of education.

ON THE BOW RIVER

Early in 1872, George McDougall, attentive to the repeated requests of the Mountain Stonies, set out in search of a location, where some settled form of stability and coherence might be given to the scattered work. The missionaries were deeply impressed. It seemed hopeless to build a stabilized work without some centre to which the wandering tribes might be attracted, and at which the youth might be taught and trained. Some ventures of this character had been embarked on in Upper Canada, involving industrial and agricultural objectives and were proving highly satisfactory. After a careful survey in company with his son, John, George McDougall chose a location on the Bow River, about forty miles west of the present site of Calgary. After selecting a prospective location, he hastened by a southern route to Winnipeg, to attend the first missionary conference of the Methodist Church ever held in the West. It met in Grace Church, July 26th, 1872, and lasted three days. At this conference, the proposed founding of a mission centre on the Bow River was endorsed. It was on this occasion that John McDougall was ordained to the office and work of the ministry. His preparation was on the plains, his college courses in the wilds of the West, his theology learned by living contacts with needy lives. His final examination was conducted by the Rev. Dr. William Morley Punshon, while the two great men, one in fact, the other in promise, walked around a near-by block. A fuller account of this conference is given later on.

EASTERN CANADA AND ENGLAND

In 1874, after a brief visit to some of the missions under his care, he and his wife left for Ontario. During the autumn and winter of that year, he toured Ontario in the interest of the missionary work in the opening areas of the Middle West. In the spring of 1875, he visited England and Scotland, on

the invitation of the missionary authorities in the Old Land to present the problems of missionary work in a new and promising country. In both these areas he was highly successful in presenting and emphasizing the claims of this great empire, just opening in the far-away West on the interest and liberality of the people. It should be noted that before starting on this deputation journey, so conscious was he of the needs of this new territory, that he assembled a number of interested individuals in Edmonton, among whom was Chief Factor Christie, and drew up a petition to the Government of the Dominion, asking that it suppress the liquor traffic in the country, and send a military force to establish and preserve law and order in the North-West Territories. Both of these requests were at a later date implemented, and carried with them the foundation of an orderly social life in those vast unorganized areas.

In July, 1875, George McDougall turned his face again to the missions of the West. Accompanying him on that return journey were Rev. Dr. Enoch Wood, the indefatigable missionary secretary, and H. M. Manning, appointed at the annual conference of 1875 to Edmonton. This name appears in the list of stations of 1874 as appointed to Whitefish Lake, and H. B. Steinhauer was transferred to Woodville. Something happened in the summer of 1874 to prevent the settlement outlined in the minutes. In the report of the Missionary Society of 1875, much satisfaction is expressed over the arrival at Edmonton of H. M. Manning, who was received on probation in 1869.

When Rev. George McDougall reached Winnipeg on his return journey in 1875, he found rumours of disturbed conditions prevailing in the territory far to the North-West of that city. On the request of Chief Factor McTavish, Mr. McDougall made a visit to these disaffected areas. Here he found that the trouble sprang from causes similar to those which started the Red River Rebellion of 1869. Surveyors had entered the country in the interests of a telegraph line, which would connect the outlying posts with the centres of civilization. These surveyors were not alive to the sentiments and fears of the Indian. Consequently suspicion was aroused and hostilities were on the point of breaking forth. The intervention of the

missionary proved highly satisfactory in relieving the tension and restoring friendly relations between the Indians and the employees of the federal government.

Having completed this piece of assuaging and interpretive work, the veteran missionary proceeded to Morley, where he had contemplated a well earned rest. The strenuous labours of the past fifteen years brought on a heart condition to which it was necessary to give close attention. During the brief interval of rest, he surveyed the southern territory, with a view to planting a mission station among the Blackfoot tribe. A suitable location was chosen, near Pincher Creek, but owing to the lateness of the season, operations at that point were postponed until the next summer. But stark tragedy intervened to postpone the proposed venture until 1880, and at another place.

DEATH ON THE PLAINS

Hearing that the buffalo were moving to the West, George McDougall, with his son John and a companion, pitched a camp not far from Calgary, and organized a hunting party. In this they were successful, but darkness came on before the work of preparing the meat was completed. The father suggested that he ride away to the camp and have supper ready for the others when they arrived. Cheerfully, hopefully, he rode away, into the night and the gathering storm. He was never again seen alive. That simple farewell marked by the usual practical solicitude, took place just about two miles from their camp, on Monday evening, January 24th, 1876. Thirteen days later, the frozen body of the devoted missionary was found only a short distance from the camp, to which he had hastened on before to prepare an evening meal. Wonder has been frequently expressed that one so familiar with the moods of the prairies should have perished in a blizzard, but perhaps the heart condition had more to do with his death than the troubled elements. Any one who has struggled against a western blizzard knows just the strain which the blinding effort involves. His body was reverently laid to rest at Morley, attended by all the white people of the community, with six stalwart chiefs acting in the procession as pall bearers.

It seemed highly fitting that representatives of those aboriginal tribes whose souls he loved with a boundless passion should have an official part in laying the body of a great man in its last resting place.

Mrs. McDougall was visiting her daughter, Mrs. Leslie Wood, at High River, at that time. Without any knowledge of the tragic happenings, she and Mrs. Wood arrived at the barracks on Sunday, June 30th, anticipating the pleasure of hearing the husband and father preach, but only to learn the heart-breaking news that he had not been seen for seven days.

George McDougall, to whose character and service such men as Principal Grant, Rev. Dr. Leonard Gaetz, and Dr. Enoch Wood have paid unique testimonies, was first and foremost a missionary, with all the zeal of Carey, the devotion of Livingstone, and the vision of Morrison. He loved the Red Man, understood his ways, and gave of his best to promote his moral, spiritual and material welfare. But beyond all that, he had an intimate understanding of human relations, and was able to give wise counsel, when these relations became strained and were on the point of breaking. To these must be added his rare power in interpreting the Indian character and needs to the outside world. He was no dreamy sentimentalist. He saw life and saw it whole and pleaded for the political and material welfare of a people, whom many despised and not a few were ready to plunder and pillage. He saw, he worked, he served. He resolved many a tense situation for his nation's good and his people's welfare.

His devoted partner in the toils and triumphs of a great enterprise, whose magnificent sweep reached far beyond the receding horizons of space, into eternity of human welfare, survived her husband for almost thirty years, brightened with the fellowship of her children, and the sweet consciousness of having done her best. Her widowed years were darkened by the untimely death from pneumonia of her beloved and promising son, George, somewhere on the plains of Montana. In March, 1904, in her eighty-fourth year, Mrs. George McDougall passed quietly into the spirit world, having finished a long, faithful, ungrudging life of service, that the Red Man and others might enjoy happier modes of living.

E. R. YOUNG

At the opening of this period, in July, 1868, Rev. Charles Stringfellow, who had served for four years at Norway House, retired from his incumbency at Norway House, and headed for new fields of service to the South. Rev. E. R. Young, a unique, interesting character, served at Norway House, up until 1874. In his report on 1872, when commenting on the valuable service rendered to this district by James Evans, Mr. Young says: "So complete has been the work accomplished that not a vestige of the former paganism exists." During his period of service at Norway House, Mr. Young visited Berens River, and was enthusiastic over the prospects for effective missionary work at this place, and urged that an ordained minister be sent there and that funds be provided for the erection of a church and a parsonage at this promising point. He also paid a visit to Oxford House. Here he found some reasons for complaint. The missionary, John Sinclair, had been in such a poor state of health that he had been quite unable to discharge his duties. His judgment was that the mission, situated at Jackson Bay, eighteen miles by summer route from the Hudson's Bay Fort on Oxford Lake, was too far removed from the centre where the Indians usually assembled in the interests of trade. Jackson Bay, the beautiful location of the mission was evidently chosen that the centre of religious operations might be removed a convenient distance from the turbulence incidental to the liquor trade. As this nefarious system was proscribed, the reason for the distance from the fort was removed. He urged the necessity of an ordained minister at that point.

In the list of appointments for the Red River District for 1873, the name of John Semmens, who was stationed at Davenport Methodist Church, is associated with that of Rev. E. R. Young, at Norway House. The important work of John Semmens really belongs to the next period. In the report respecting the Red River District, 1871-2, the number of members of the Methodist Church is put down at 521. This includes both the Indian and domestic missions.

In 1874, the Rev. E. R. Young was removed to the new mission at Berens River. In 1876, the name of Rev. E. R. Young disappears from the list of stations of the Red River District, and is no longer associated with the Indian missionary work of the Methodist Church, and so an arresting personality, with fine preaching ability and with keen imaginative powers passed out of an area in which his abilities were distinctly useful. After leaving the work among the Indians, he devoted much time to lecturing at home and abroad on the Indians, their manners and customs. Being possessed of literary ability, he published stories respecting the lore of Indian life. Those who profess to know Indian life intimately, contend that some of his stories are highly idealized accounts of some very ordinary incidents in the life of the noble Red Man. In addition to these stories, he published a life of James Evans, a most readable story, but is said to have given currency to legends in the life of James Evans that were not founded on facts. Perhaps the reader will feel disposed to trust just as readily E. R. Young, who was removed only a short time from the life work of his hero, as to some other story-teller, far removed in time and with no records to correct the memory. Rev. E. R. Young gave his son to the ministry and when the second world war broke out, a grandson was serving with great acceptability in those sections of a greatly changed country, where seventy-five years ago the grandfather did his work and left a good impression.

With the removal of Rev. E. R. Young from Norway House, a new name became attached to that honoured mission. In 1874, the Rev. J. H. Ruttan was appointed to take charge of the work around the north end of Lake Winnipeg. Mr. Ruttan entered the ministry in 1869, and was stationed at Rudenill and Bark Lake, the next year at Sterling, and the year following at Shannonville. He remained in charge of Norway House till June, 1879, when he was replaced at that point by Rev. Orrin German. In 1883, at the end of this period, Mr. German still remained the missionary appointed to Norway House. In 1879, Rev. J. H. Ruttan found a place among

those who served in domestic missions. He was a fine, scholarly-looking Christian gentleman, noted for his taste respecting his personal appearance, and especially regarding his wearing apparel.

PETER CAMPBELL

In 1868, the Rev. Peter Campbell was sent by the stationing committee of the Toronto Conference to Edmonton House, distant one thousand miles from the Red River Settlement where he bade good-bye to the group who had journeyed with him to Fort Garry. With him on the last leg of a long trek were the Snyder brothers who entered the work as missionary teachers. Peter Campbell was an impressive personality, both in character and stature. In appearance he was tall, straight, and athletic, with a fine, open countenance, and a rich abundance of coal black hair. So impressively black was his hair that the Indians named him "Black Head." He wore this shock of black hair long enough to come down on his collar and gave as his reason for this unusual form of head-dress the fact that he could endure only with intense suffering any hair cutting. As a preacher he had a free, easy and arresting style. From 1868 to 1871 he ministered to the Indians who frequented Edmonton House, and to the inhabitants of that important trading centre. During his period of service at that lonely post he erected no buildings and formed no organizations to give continuity to his work. He was the last of that generation of missionaries representing the Methodist Church at that point who enjoyed the hospitality of a great trading company and built no external evidence of their sojourn. With the coming of Rev. George McDougall, in 1871, a new order was instituted and the soul of the mission took unto itself the outlines of a body which has ever since continued to render service to that important locality. In 1871, Peter Campbell was removed to Victoria, the original location of the McDougall's. At this point he spent three years, and then found a place in the domestic work of Ontario as an itinerant minister.

During the years 1840-1870, little extension was made in the opening of mission stations. Vigorous work in the form

of teaching, preaching, and civilizing was undertaken among the wandering tribes, and the impact of that work was seen in the adoption of Christian ways of life and in civilized modes of living. That influence spread from Victoria on the east, north-west to White Fish Lake, south-west to Edmonton, still further south-west to Pigeon Lake, and beyond to Rocky Mountain House, and then along the foothills to the Bow River, where Morley Mission was later established, and in 1880 to the Blood Indian Reserve, a short distance west of MacLeod. The missionary reports for the year 1867, just at the close of the second period, gave the membership of the Indian missions in the West as nine Whites and six hundred and forty-two Indians. These persons were included in the membership only after direct testimony to the experiences of converting grace.

During the third period, 1868-83, in which the single missionary district was divided into the Red River District and the Saskatchewan District, important extensions were made in the mission stations around Lake Winnipeg and among the newly arriving settlers in Manitoba. Such extensions reached westward from Fort Garry, and included some important developments in the southern part of the Saskatchewan District. The period witnessed serious changes in the trade routes in the Western country. These changes affected adversely the conditions at Norway House and adjacent Indian missions.]

JOHN SEMMENS AND NELSON HOUSE

Among the first mission stations to be opened in the Lake Winnipeg District was one at Nelson House, about three hundred miles north and west of Norway House. This point had been of sufficient importance to arrest the attention and enlist the zeal of the missionary at Norway House. In 1874, a young man destined to be one of the most colourful missionaries of the Lake Winnipeg District was asked to open up work at Nelson House. In the missionary report of 1875, this young man, bearing the name of John Semmens, a name greatly honoured in the annals of early Methodism in the Middle West, gives a graphic account of his trip to Nelson House, tell-

ing of what met him on his arrival there and of the dreadful state of savagery and degradation into which the Indians had descended through their pagan practices and their immoral indulgences fostered by heathen culture and lawless forms of life. In 1883, John Semmens published a volume entitled, *Mission Life in the North-West*. Here he gives a picturesque story of the trials and triumphs of the missionary to the Indian in that wild, untamed territory. This book is well worth reading. It is rumoured that he prepared a much fuller history of Indian missions. But an indefinite story indicates that this manuscript was loaned to a prominent citizen and never recovered.

John Semmens was a splendid type of Indian missionary. Some may wonder why any man should suffer such privations, endure such hardships, expose himself to pagan idolatry, and to the bitter personal enmities of tribal strife. An explanation can be found only in the love of God which has been the prompting motive of the followers of Jesus Christ down through the ages, and nowhere standing forth in clearer relief than in the Roman Catholic, Anglican, and Methodist missionaries to the Indians of Canada. Some time before Mr. John Semmens penetrated this wilderness as the first settled missionary to this group of Indians, the Rev. E. R. Young, then stationed at Norway House, made a hurried visit to Nelson House. There he found at that time a very awkward situation in an Indian family. The chief, a Mr. Hart, had a son, Sandy, who met with a serious accident from the bursting of a gun. At the time of the accident the lad was about fourteen years of age. As there was no medical skill available, the wound received no proper attention and threatened to leave the boy a burdensome cripple for the rest of his life. On his arrival at Nelson House, Mr. Young found the father debating with himself as to whether it would not be better for the boy and himself to destroy at once the life of the wounded lad. Mr. Young pleaded for the boy's preservation, going so far as to offer to take the injured lad with him, promising to take care of him and educate him. With a sigh of relief the distracted father accepted the offer and entrusted the boy to the paternal mercy of a Christian home. In that home, Sandy

was cared for, comforted, and restored to partial efficiency. Here the foundations of an education were laid and encouraging progress made. As a result of his conversion to God, the new faith of the rescued lad brought with it a new vision of a great mission in life. In the soul of the young man was begotten a longing to tell the glad tidings of his discovered joy to his fellow Indians at Nelson House. The new longing added interest and zest to his daily studies. When John Semmens arrived at Norway House, on his way to his remote mission station, Sandy saw in this venture an opportunity to realize the absorbing ambitions of his life. With bounding gladness, he accompanied the missionary, sharing his privations and facing with courageous faith the dangers from flood and forest. On his arrival at Nelson House, he at once addressed himself to the task of instructing the Indians in the Gospel message, and of teaching them to read the Cree Syllabic. He became the teacher of the school at that point and remained for the rest of his rescued life a faithful helper of the missionaries to the Indian people.

The Methodist Church was able to send only a few appointed missionaries to the wide area around Lake Winnipeg and to the regions beyond. These few could not compass the vast fields of opportunity opening before them. The Church found it difficult to find missionaries for such ventures.

A Mr. Hill, an Anglican, in his history of Manitoba, states that the Wesleyan Methodist Missionary Committee of London, England, spent \$44,000 on the Indian Missions of North America between 1840 and 1854. In this area, as in its worldwide work, Methodism was able to serve a much larger constituency than its regularly appointed force could hope to minister to by the ready employment of converted lay workers. The Methodist Church was no stickler over the question of ordinations as providing a basis for service to the Church, in the matter of proclaiming the story of saving grace. Methodism owes much to a widely used class of men and women known as "local preachers and exhorters" in carrying on its extended efforts to spread evangelical Christianity among the people. Among the Indians the Methodists found a ready and

competent ability which could instruct the people and persuade them to accept Jesus Christ as a saviour from sin and death. Among these workers and helpers, such devoted laymen as John Sinclair, Edward Papanakis, Fred Apategum, Sandy Hart and William Isbister, should be mentioned. To these Mrs. F. C. Stephenson in her *Hundred Years of Methodist Missions* gives detailed reference. Isbister proved a valuable helper to the missionary at Nelson House. In addition to those who were able to proclaim a message, the Methodist Church enjoyed the service of a band of effective workers who were known as "class leaders," a group of consecrated people who exercised Christian oversight over little bands, known as "classes," and in the class meeting heard testimony to the faith and life of the members and offered advice and warning. In the early days of missionary enterprise, the Methodist ministers were zealous to form classes at all points where the services of the Church were initiated. The weekly prayer-meeting proved a stimulating factor in the cultivation of Christian life.

As early as 1854, when Rev. John Ryerson made his visit of inspection to the Indians of the Lake Winnipeg regions, Berens River, a point about half way between Winnipeg and Norway House on the east side of the lake, made a favourable impression on the minds of the visitors as a promising point at which to establish a mission station. Attention has already been called to the visit of Chief Berens to Norway House and its results. Though some scouting visits were made to this point, no regular work was established until 1872, when Timothy Bear took charge, until the return of the Rev. E. R. Young from an extended visit to Eastern Canada in 1874. For two years Mr. Young gave devoted and constructive service to Berens River. He had hoped that the Indians, who were forced to leave Norway House by the proposed change in the trade route by the Hudson's Bay Company, would settle at Berens River. These, however, chose the "Grassy Narrows" further south in the lake, but were forbidden to locate there, as this place had already been given to the Icelanders. Later, the families, forced by economic reasons to leave Norway House, through representatives of their own choice selected

Fisher River as the promising location for a settlement, because they found in it a fertile soil, abundance of timber and plenty of game and fish. For a time, this new mission centre was served from Berens River, but in 1888, Rev. W. P. McHaffie, whose wife was a trained nurse, was appointed to this station, by the Manitoba and North-West Conference.

Returning to Berens River; there was some doubt as to what kind of a reception the Gospel message would receive from the Saulteaux tribe, one untouched before by Methodism, who had located there. But the response was so gratifying as to make this station one of the most promising on the Lake. Rev. A. W. Ross succeeded Mr. Semmens in 1876, and continued to make periodical visits to Fisher River, on the west side of the Lake. So eager were these Saulteaux for the ministrations of a missionary that, when the Church failed to send one to supply the place of the one removed, Chief Berens made a special visit to Winnipeg, to induce the Chairman of the District to send another missionary, lest the people lapse into the old and depressing ways of paganism. The removal of the missionary from Berens River as a place of residence to Fisher River became necessary through the growing importance of Fisher River.

During the early years and afterwards, the Methodist Church was always determined to preserve the economic independence of the Indian. It was eager not to pauperize the people to whom it brought the message of a new and prevailing spiritual life. Consequently, the representatives of the Church were careful to adopt such forms of teaching and such attitudes of life as would cultivate manly self-reliance and resourcefulness. Early in its approach to the aboriginal mind, the missionary recognized that the Indian resembled other human beings in that he was susceptible to forms of treatment that would relieve him from the necessity of hard work. From the beginning, the Methodists sought to cultivate, not only a spirit of independence, but one of generosity toward his fellow Indians, and the enterprises of the Church. While the Indians were not urged to contribute to the support of their own missionaries, they were taught the value of the grace of Christian charity, and were urged to make generous gifts to assist in

carrying the Gospel to needy peoples. Some of these gifts, as mentioned in Mrs. Stephenson's *Hundred Years of Missions*, are highly encouraging. As early as 1870, when the dreadful scourge of smallpox swept over the plains to the east of the Rocky Mountains, the Indians, living around Lake Winnipeg, gladly undertook the task of sending relief to their distressed brethren in the plague stricken area, and from that expedition, a leader, Mr. S. Papanakis, never returned.

INDIAN GENEROSITY

In 1880, Nelson House returned a membership of forty-two and gave \$243.33 to the missionary fund. To this encouraging report is added the following comment of a later date: "While the Nelson House Indians gave \$500 for missions last year, this is noted as \$200 less than the preceding year." For many years this mission was under the guidance of Rev. and Mrs. S. D. Gaudin. Oxford House had a membership of one hundred and forty-seven in a band of four hundred and gave \$300 to missions. At Poplar River, with only a missionary teacher in charge the thirty-one church members gave \$91. Island Lake had two hundred and eighty-seven members and gave \$629 to missions. While these figures belong to a later period of missionary expansion, they speak for themselves and are sufficient to confirm the statement already made. Dr. J. A. Doyle, former principal of the Brandon Industrial School, not only supports this general estimate of Indian generosity, but is responsible for the statement that in one year the Indians contributed to the funds of the Missionary Society fully \$400. To this he adds the encouraging comment that the Indian young people showed ability and application quite comparable to that of the ordinary youth of white origin. He states the fact that one of his students captured the gold medal in the Brandon Normal School, and further, that one time eight young people from the school were preparing to become teachers in the public schools of the Province of Manitoba.

In 1925, the missionary givings from the original Norway House, where James Evans began his work eighty-five years before, amounted to \$750 from a population reduced to half

its former strength by the change of trade routes. In spite of this falling off in population Norway House maintains its highly encouraging place among the Indian missions and possesses such equipment and organization as make it one of the most effective centres to supervise Indian life and to meet its physical and spiritual requirements.

INDIAN PROGRESS

(In the matter of Indian progress, many Canadians and some church members are inclined to take the short view of the process of development and the superficial one. Canadians generally and the new arrivals have behind them generations of the uplifting influence of Christian homes and Christian culture. The Indians under Methodist attention, have had only about three generations, and yet the Indian is expected to have made as much progress in these few years of training as the European has made in centuries of attentive, civilizing care. As to the superficial view, many are disposed to estimate achievement in this area by the number of members. But here, as elsewhere, the methods of admission to membership and basis of reckoning are so essentially different as to make this a misleading standard of measurement. Some denominations include in the membership all who have received baptism, while others make the expressed experience of a changed life the basis of admission to membership. The standard of estimation should be how far these people have travelled from heathen culture and pagan practices and have adopted ordinary forms of civilized life. Conclusions in respect to this matter must not be drawn from the irresponsible Indian, who frequents the outskirts of Canadian communities, and consorts with the less representative elements of Canadian life and culture. The Indian missions were as essentially different from the domestic work that it has seemed best to follow them to a general conclusion, devoting the third period to new ventures in the Western area. This was a great effort to save Canada from *heathen paganism*.



Walter T. Hart



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CHAPTER VI

MISSIONARY EXPANSION

THE PERIOD between 1868 and 1883, in addition to the extension and consolidation of Indian work around Lake Winnipeg and on the far Western plains presents to the reader some new and interesting features. The fact that the two districts, of the Toronto Conference in the Middle West, were placed in the Conference reports in the category of "Foreign Missions" may give some indication of the mental attitude of Eastern Canada to these remote fields of Christian work. To say the least about this designation it had in it an encouraging element of prophecy.

In the late autumn of 1867, the missionary committee of the Wesleyan Methodist Church decided to strengthen its staff in the Indian missions of the Hudson's Bay Territories and to open up a new missionary undertaking among the people residing in the Red River Settlement. This was a momentous decision involving consequences the significance and importance of which it was impossible for human thought to forecast. It was, however, a venture involving a fine expression of faith in the untold possibilities of the missionary enterprise coupled with an arresting conviction in the power of spiritual truth to save that new land from sin, selfishness and the blighting control of *economic paganism*. That this hope might be realized, the most important factor was the character and calibre of the men commissioned to accomplish the task. After a careful survey of the ministers available, the committee decided to ask Rev. George Young, the pastor of the Richmond Street Church, to assume the responsibility of representing the Wesleyan Methodist Church, in the mission fields of the unknown territory adjacent to the Red River and sweeping westward over expanding plains. The achievements of this chosen missionary fully justify the wisdom manifest in his selection and his commission.

The Rev. George Young was commissioned by the Toronto Conference to open up a new mission among the settlers at Fort Garry on the Red River, and in the surrounding country. By a vote of the Conference he was made chairman of the newly formed district, known as the "Red River Settlement," with him the new recruits for Indian missions were to travel. The Missionary Society assigned to him the responsibility of the supervision of the financial arrangements of the party *en route* to the distant post. The Rev. George M. McDougall was appointed chairman of the Saskatchewan District. The long experience and abounding faith of the new chairman of the far-away West proved to be of inestimable value in giving direction and in maintaining control.

"THE SEND-OFF"

A rousing send-off was given to the newly-appointed missionaries, with whom the Rev. George McDougall was associated in the farewell ceremonies on the evening of Thursday, May 7th, 1868, in the Richmond Street Wesleyan Church. Long before the appointed hour for the service to begin, the building was crowded to its utmost capacity. Many of the celebrities of the Methodist ministry and laity occupied seats on the platform. After short addresses by the missionaries, telling of their readiness to embark on this great enterprise for the glory of God and the good of men, and after a formal commission by Dr. Enoch Wood, the secretary of missions for the Wesleyan Church, the main valedictory address was given by Rev. Dr. William Morley Punshon. His eloquent enthusiasm and inspiring optimism thoroughly reinforced the hearts of these hardy adventurers for the Kingdom of God. The next morning a breakfast was given in the basement of the church, in honour of the departing missionaries, and after the breakfast a gathering in the body of the church of the members of the congregation and intimate friends. The widespread interest in this unique event reached beyond the simple act of commissioning known and honoured missionaries. It was an indication of the deepening consciousness of Eastern Canada in the unexplored territories of the North-West. Not a little

of this interest was awakened by the stories told about its possibilities by Rev. John Ryerson, the Rev. George M. McDougall, Rev. E. R. Young and others.

THE DEPARTURE

On Saturday, May 9th, 1868, the group left Toronto and proceeded to Hamilton, where they spent Sunday enjoying the services incidental to the dedication of the new Centenary Church. The chief interest centred around the sermon preached on that occasion by the Rev. Dr. Wm. M. Punshon. On Monday, May 11th, 1868, part of the company travelled to St. Catherines, and there took the boat for Milwaukee, Wisconsin. George Young and his wife remained behind to put their finances in proper order, and so facilitate their passage through a section of the United States. In these arrangements they were greatly assisted by Mr. E. J. Sanford, a prominent merchant of the city of Hamilton who was deeply interested in the new enterprise, and on account of his business relations was generously ready to aid the missionaries in making such arrangements for exchange of currencies as were found necessary. On May 14th, 1868, Mr. and Mrs. Young left by train for Detroit, Michigan. At this point, about midnight, they joined the main party on the steamer. Early in the morning of May 15th, 1868, the whole company sailed away to the North-West, full of hope and lusting to have a part with others in planting the Cross of Christ on firm foundations in the great prairie wastes.

In due time they reached the rising city of Milwaukee. There they met the first indication that every one, everywhere, was not wholly absorbed, as they, in the glorious enterprise of making a new empire conscious of the saving and preserving power of the Gospel of the "Son of Man." At this point the immigration authorities refused to admit them into the territory of the United States and customs officials hesitated to permit them to transport their belongings across the States. No amount of pleading and persuasion could move them from their assumed position. The whole group was held up at this apparently hostile point until an appeal was made to Wash-

ington through the kindly offices of an old Belleville friend of the Rev. George Young. It must be remembered that those were the days when Fenian agitation was stirring American minds against the British people. This incident must not be interpreted as revealing any definite hostile attitude on the part of the American people to either Canada or Great Britain. In due time, the order came from Washington to allow the missionaries with their equipment to pass unmolested, from Milwaukee to the Mississippi, by rail, then by steamer to St. Paul. Here the freight and luggage were sent by rail to St. Cloud, but the missionaries, using their own vehicles and horses, drove over the prairie some eighty miles to Clearwater. Here a delay of some days intervened for the purpose of securing such equipment and provisions as were needful for the long overland trek of six hundred miles. At this frontier point, Mr. and Mrs. Young, George McDougall, and his daughter enjoyed the fine apostolic hospitality of Mr. and Mrs. Stevens of Stanstead, Quebec, whose gracious welcome into their settler's home gave great refreshment and renewed courage to the weary travellers. Here the expedition was formally introduced by George McDougall, with a merry twinkle in his eye, to the wonderful contraption known as the "Red River Cart." Having secured the needed supplies and loaded their belongings on the creaking carts, the party sallied forth, glad to be on the move again. A long and tedious journey lay ahead.

Through belts of dusty pine land
And gusty leagues of plain.

Along winding trails, which sought the high lands, and consisted of nothing more than deep gouges in the black mould of the virgin prairie. In a short time they were out on the lonesome prairie, moving slowly away from human habitation, with only at long intervals the stray shack of the hopeful settler dotting the distant horizon. They had, however, as constant companions, swarms of troublesome mosquitoes with insatiable appetites, and the fierce bulldog fly, whose penetrating tooth sank deep in the flesh of man and beast. Slowly, patiently, hopefully, they wound their weary way, during the

month of June, 1868. They crossed the Red River at Georgetown, and followed northward the western bank of that lazy, turbid stream, until they reached Pembina, the last place of call in the United States.

With joyous eagerness the company crossed the boundary line into British territories. This event the Rev. E. R. Young celebrated by unfurling a Union Jack and planting it in the soil, which was destined to become in a few years a part of the great Canadian heritage. In a short time they compassed the sixty odd miles stretching between the boundary and Fort Garry. On the fourth of July, 1868, this unique group crossed the Assiniboine and pitched their tents on the open spaces, where a great city would soon erect its stately buildings and transact its wide-spreading trade. The place of encampment then selected was about six miles from the village, because pastureage was abundant and unrestricted. No demonstration, no prepared welcome with smiling faces, met the missionaries. The little settlement around Fort Garry jogged on in its usually placid way, heedless that a most significant arrival had just taken place, bearing to its ill-defined streets that merchandise, which alone can make any city great and enduring. On Friday night the mission company encamped near where the Agricultural College now stands. During the night a fierce midsummer storm burst on the newcomers, carrying destruction, dismay and discomfort to them and the little village north of the Assiniboine.

The little village soon to bear the name, Winnipeg, had then a population of about one hundred, with no church, no parsonage and no school. The streets were mud roads, with no sidewalks, no crossings, but with frequent mud holes. A few stores stretched along the main highway, with here and there rather impressive private dwellings. One hotel, known as "Dutch George," sought to meet the needs of the travelling public. On Sunday, July 5th, the missionaries held a Sunday School, composed of a motley group on the open prairie, just west of the present Hudson's Bay Company Store on Portage Avenue.

After a few days' rest and the considered adjustment of finances and the expenditures since leaving Hamilton, almost

two months before, the group, which had shared the trials and privations of a wearisome journey, broke up into three parties. The Rev. E. R. Young took passage on a Hudson's Bay Company freighter, propelled by strong oarsmen. It glided quietly down the Red River, into the greyish waters of Lake Winnipeg, and on to Norway House, the land of his hopes and his dreams. Around this lake he rendered a splendid service to the Indian and to the Church, whose representative he was.

The other group, consisting of George McDougall and his daughter, Peter Campbell and his family, and the Snyder brothers, continued their journey in the creaking carts, away to the North-West, over one thousand miles of lone land, one part to home at Victoria on the Saskatchewan, the other at Edmonton House, many miles further west. The passing years bring increasing admiration for the zeal, devotion and sacrifice of that pioneer group.

BEGINNINGS IN WINNIPEG

The Rev. George Young and family were left alone and lonely, camping on the prairies. At times it looked as if they were likely to remain for some time in this transitory type of abode. At last a kind hearted man offered them a room in his rented residence, and in it the beginning of a rich religious service was inaugurated, on July 12th, 1868. The Rev. George Young was the preacher and his text, "I have a message from God unto thee." Nothing is said as to what the message was, but knowing Mr. Young and the Methodist Missionary, one would have little difficulty in reconstructing the content of that sermon. It made the little group gathered in that rented home, somewhere in the little village of Winnipeg, think of life and its purpose, of man and his destiny, of God and His salvation. It was no mild, placid, soporific message, decked with flowery speech and sugar-coated with pleasing platitudes. It was a message from God to a group standing at the gateway of an empire and at the beginning of a glorious history.

For three months the missionary shared the home of the "kind hearted couple." In October of that year he wrote the

Christian Guardian, using significant and characteristic words full of forthright sensible uncomplaining courage. In part it was as follows: "Mercies abound and so do difficulties. The devil and bat-like bigots have always opposed the (Methodist) introduction, but as the sun shines in spite of all the owls and bats of creation, so Christianity in earnest will advance, if God gives His blessing." "Christianity in earnest"; just that, but that was much.

In his search for more convenient quarters he hit upon a new building being erected at the north-west corner of Portage Avenue and Main Street, and bargained with the builder to rent it when finished at \$26 a month. The builder gave specific assurance that the building would be ready for occupancy in six weeks. Hopefully, expectantly the missionary waited and watched, but at the end of the assured time the building was not only far from completion, but the builder's cash was exhausted. Then the minister discovered that if he hoped to occupy the new building, he would not only have to put money into it, but give some of his own physical effort towards the completion. Donning the labourers' dress like the first great missionary to the Gentiles, the Rev. George Young laboured with his hands, mixing mortar in the pinching cold of a December day in Winnipeg. As the plaster was applied it froze stiff. This hindered the process of drying out and so delayed the utilization of the building. In the meantime the Young family were enjoying the limitations of "Dutch George," the only hotel in the extending village. The long awaited building was finally completed and rendered habitable. The missionary and his family used the upper storey as a residence while the ground floor served the purpose of an auditorium and became a great improvement on the cramped quarters of the little court room in which service had been held after the congregation overflowed the accommodation of the private residence which opened so generously to the homeless missionaries in early July, 1868. The first service in these new and enlarged quarters, known as Wesley Hall, No. 1, was held on December 14th, 1868, under the superintendency of Mr. Young. A Sunday School was organized and soon afterwards a class meeting was commenced. The winter of 1868-

69 proved to be bitterly cold and unusually stormy. Added to the extreme cold, with which the new settlers had little experience, were other privations and hardships to which reference will be made later.

FIRST MISSIONARY TOUR

Shortly after the missionary's arrival in Fort Garry there appeared the usual urge to explore the new field to which he had been commissioned by a great Church to do a great work. On that journey of exploration, his son, George H. Young, afterwards Major Young, who distinguished himself by deeds of daring in the Riel Rebellion, of 1885, was his companion. On the Sunday preceding the tour, the minister served his regular appointments at Winnipeg, Sturgeon Creek, and Headingly. On Monday, he and his son drove thirty-five miles through a sparsely settled country. At only one point, called White Horse, did they find a solid settlement. This was composed of French and English half-breeds, whose language was quite unknown to the travellers. Here the Roman Catholics had established a mission many years before. Having passed through this occupied area, they came to Windmill Point and there, through the generosity of an English half-breed, named Sandison, held a service. In his Manitoba memoirs the Rev. George Young speaks of the hearty welcome accorded to him as a representative of the Christian Church. At only one point and by one man did he find any disposition to question his right to preach the Gospel and establish preaching places. The quiet confidence in the right of the Methodist Church to preach its Gospel and in the divine call to this appointed task, with which he dismisses the complaint, is beautifully refreshing.

A few miles beyond Windmill Point, they came to the home of Mr. William Gowler, whose ancestors had come to the Red River more than seventy years before. In 1795 a Mr. Gowler, a millwright in England, and his wife, were sent by the Hudson's Bay Company to this community. Their plan was to pass the winter at Fort Churchill, where they landed. But some time in the winter provisions were running low, and the

Gowler family determined to move on to York Factory, more than one hundred miles distant. On the journey through the pathless wilderness their little babe took sick and died. With broken hearts they made the best burial possible and trekked on. In due time they found their way to the Company's posts along the Assiniboine and Red River. Descendants of that brave couple still live in the vicinity of Poplar Point, and with the settlers to whom they became related, constitute the backbone of a fine, vigorous, thrifty community. The Mr. Wm. Gowler, whom the missionary found, extended a very impressive welcome to his visitors and opened his house for Christian worship for all who cared to come. One of those who, as a very young man, attended that service gave an account of it to the writer much as follows: "I was much interested by a service held by a Methodist minister. Often, around the fire-side, I had heard my people recall, with mounting fervour, the great occasions of the Methodist meetings in the Old Land. So I was all eagerness to find out how these people, of whom I had heard so much, would conduct a religious service. Consequently I took up a position on the outer edge of the group and proceeded to watch developments. The minister announced a hymn and started to sing, but the singing dragged miserably and I concluded that the minister was no expert in the art of singing. Having finished the hymn, the minister and congregation knelt in prayer. Soon I discovered that, however inept the leader was in singing, he was wonderfully at home in prayer. He talked with God in the language and tone of voice with which I was familiar. Then I knew little of religious matters, but I was profoundly impressed by that simple, devout prayer. After the prayer came a sermon in which, in familiar ways, he talked to us about things which we were interested in. He told of God's forgiving love, of His infinite mercy and compassion, of His interest in and search for the wayward and wandering, of His readiness there and then to blot out transgressions, to forgive our sins, and accept us into His family. Before he had finished I found myself longing to become a Christian, and join in that com-

pany. To that meeting I date my interest in a new life and a Christian experience." The Rev. George Young tells nothing of this service beyond the fact that it was held, a preaching appointment erected, and a class formed.

The next day the explorers moved on to a point called High Bluff. Here was a lovely country, one of the garden spots of Manitoba. A Mr. Angus Smith opened his home for a service and afforded the missionary and his son entertainment in it. At the close of the service a class was formed, the membership of which contained such well-known names as Mr. and Mrs. Angus Smith, Mr. and Mrs. Inkster, Mr. and Mrs. Norquay, Mr. and Mrs. Dilworth, and Mr. Murray. Under the leadership of Mr. Dilworth, the class increased in members and grew in interest. For almost seventy-five years Christian service has been maintained at that point which is now the head of a charge and serving appointments at Poplar Point and Setters.

The next day's journey brought the travellers to Portage la Prairie, the western limit of settlement. Here generous entertainment was provided by a Presbyterian family, named McBean, in whose home an opportunity was furnished to conduct a religious service and preach the "Word." The next day found these first representatives of the Methodist Church retracing their steps to attend to their appointments on the approaching Sunday. In this way Methodism was planted along the banks of the Assiniboine. In the thirty miles between Headingly and Poplar Point it never took a thriving grip of the settlements. Possibly the character of the early settlement in this area made the atmosphere uncongenial for Methodism. To the north-east of Poplar Point, work was instituted at a later date, and appeared for many years on the list of stations of the Manitoba and North-West Conference. The old name Meadow Lea has disappeared from the lists and a part of the territory is now served from Warren, a station on the Canadian National Railway. In this area the quarter section originally owned and cultivated by the homesteader is replaced by the large farm, in many cases operated by owners who reside in Winnipeg and elsewhere.

FOOD SHORTAGE

The winter of 1868-69 proved not only exceptionally severe and trying for newcomers as stated above, but it brought to all the settlers the rigors of famine conditions. A terrific plague of grasshoppers had destroyed all the grain and vegetables of the settlement in the summer of 1868. The plague made its first appearance in 1867, but too late to do much damage to the crops, but not too late to lay the eggs for a voracious horde to spawn from the soil in the spring of 1868, and before June had passed every green thing was devoured. It soon became evident that a threatening cloud of distress overhung the settlement. Those who recognized the signs of approaching distress found it difficult to arouse a sense of the danger in the offing and so experienced great difficulty in the effort to organize agencies for relief in the community. It was soon discovered that four hundred and twenty-three families, involving two thousand three hundred and forty-two persons, needed assistance to ward off starvation. This number increased to three thousand before spring came with its new hope of better times. Provisions were decidedly scarce and the source from which they could be secured distant and difficult to reach. The missionary and his family became deeply interested in the problem of providing supplies and took an active part in organizing the citizens for a speedy and fair distribution of the provisions which began to trickle into the settlement from St. Cloud and from the Parliament and people of Canada. In addition to these public sources of supply, the friends of Rev. George Young in Ontario, through the efforts of Rev. Dr. Rose, took up collections and made contributions to be distributed among the needy people. During the summer of 1869 conditions were favourable and a bountiful harvest made the pioneers of the Red River Settlement soon forget the privations and sacrifices of the preceding winter.

While busy with matters of relief, the missionary gave much attention to securing a permanent site and the erection thereon of a church and residence. The timber for these buildings was secured through the help of Mr. Angus Smith of High Bluff and floated down the Assiniboine to a landing place

just south of Fort Garry. An application was made to Governor McTavish for a site on which to erect the desired and necessary buildings. Through representations of this Governor, the Governor-in-Council in London, granted an acre of land for the purpose indicated, and left the selection of its location to Governor McTavish. After encountering some difficulties in the negotiation with the officer in charge during the absence of the Governor, it was agreed that the material waiting disposition in the river and elsewhere be removed to the site desired by Mr. Young, with the understanding that if the Governor, on his return, did not approve of the suggested site, the building material would forthwith be removed to a site of his approval. On his return the Governor granted the missionary the desired site. To this site, through the aid of the wheels and axle of a Red River cart, his little pony, under the missionary's own direction, dragged the moored timbers. In the erection of the church and residence, Mr. J. H. Ashdown gave valuable and appreciated assistance. Few men could surpass Mr. Ashdown in the matter of giving wise advice and helpful co-operation. He was a master of the many details incidental to such an enterprise. On this site was erected, during the summer of 1869 a two storey building. The upper storey became a residence for the missionary and his family and the ground floor a hall for church services. Into this new residence the family moved on August 17th, 1869, and in it held a class-meeting on the same day. The first service held in the new quarters was conducted on August 22nd, 1869. The missionary in charge preached, taking as his text: "Hitherto the Lord has helped us," and the help was surely timely, for there were many obstacles. The building is described as "Wesley Hall, No. 2," in *Manitoba Memories*, and gave the new enterprise a settled place in the thought and activity of the Red River Settlement. After fourteen months of patient persistent effort, Methodism had a home of its own.

In his volume, *Manitoba Memories*, he records a letter sent to Mr. John Macdonald of Toronto, which gave an illuminating account of a visit made in the winter of 1869, to the various appointments under his care and adding many

varied and personal details incidental to a missionary's life and his duty as a shepherd of the flock.

This tour extended beyond the limits reached on any former visit. A messenger conveyed Rev. George Young through the piercing cold, a distance of twenty-seven miles beyond Portage la Prairie to White Mud River. Here on Wednesday evening, at 6.00 p.m., February 3rd, 1869, he preached from St. John v: 6. On Thursday, February 4th, he preached at 9.00 a.m., administered the sacrament, baptized a babe, and returned to High Bluff in the evening. On Friday morning he visited an aged woman, reported to be fully one hundred years old, the great grandmother of the babe baptized on Thursday, and the mother of a Church of England missionary. Regarding that visit his own words are indicative of the spirit of this servant of God: "I need not state to you that I felt a peculiar pleasure in communing with this aged disciple." On Friday night he preached at a new appointment, a short distance from the Bluff, and on Saturday night lectured on temperance, at the close of which twenty-eight signed the pledge. His brief statement that "This land is rum cursed" is amply supported by abundant evidence from other sources. On Sunday, February 7th, 1869, he drove twenty-five miles, met a class at 10.00 a.m., drove eight miles and preached at 1.00 p.m., after visiting a sick woman, by the way; preached again at 5.00 p.m. to a crowd. Here he received three members on trial and finished up an arduous day at Headingly. On Tuesday he reached home, rejoicing to find every one well and things going along favourably. The statement receiving members "on trial" recalls the custom long prevalent in the Methodist Church of admitting persons to membership through the gateway of a period on trial. Though this routine matter was recognized, it was never rigidly observed, and no ceremony was instituted formally ending the probation, and proclaiming the admission into full membership. The account of this tour over the Methodist appointments is told with much detail by the missionary on pages 83-89 of *Manitoba Memories*. This story to which so much space has been given is fittingly representative of the spirit, the purpose, and the methods exhibited by the early

Methodist ministers in the Middle West as elsewhere. The spirit was one of devout, unsparing service, utterly devoid of self interest, and strikingly free from denominational emphasis. The purpose manifest in every effort was not to find Methodists, but to win men and women for the kingdom of God, by seeking their conversion from ways of selfishness and sin to paths of honour and righteousness in the service of Jesus Christ. The method was to preach the Gospel message in simple heartfelt language, to speak to individuals about their own personal salvation, to visit the sick, to warn the erring, and above all to advocate in sermon and address the need of personal and community righteousness. With them the way into the Kingdom was not easy and the demands upon the time and energy of those who entered that kingdom by repentance and faith were insistent and numerous.

THE FIRST ASSISTANT

On Wednesday, July 14th, 1869, Matthew Robison, travel-stained and weary, presented himself at the parsonage and was welcomed with fitting demonstration of gladness. The Chairman of the District stationed his first assistant at High Bluff, and by this act divided his parish into two circuits. The new arrival threw himself with great zest in his new and widening work. By his simple, earnest sermons and his unstinted zeal he soon won for himself an honoured place in the confidence and affection of his people. Revival meetings were held at different points, and many people were converted. The promising career of this young man was interrupted by a summons to go East to the bedside of his dying mother. The distance was so great and the perils of travel so numerous that he did not reach his home in time to see his mother before her departure.

On his return to Manitoba, in the spring of 1872, he still persisted in his adherence to the oft-repeated longing for a more extended education. He attended the Missionary Conference in Winnipeg in the summer of 1872. At this conference, Dr. Punshon and Dr. Wood, as well as Rev. M. Fawcett and Mr. Young, sought to persuade him to abandon his plan

for further mental training. But his heart was set and his mind fixed. Accordingly in the autumn of 1872 he hastened East to attend Victoria University. Here he threw himself with such devotion into his quest for knowledge that his health broke down and in 1878 he was compelled to leave College. In the autumn of that year, in the hope that the clear, dry air of Manitoba, combined with the happy fellowship of loved friends, would relieve the distress of throat and lung, he returned once again to the scene of his joyful service, along the banks of the Assiniboine. But it was soon apparent that no benefit could be hoped for from this change. As he grew worse, he was compelled to return to Ontario, and on December 17th, 1878, Matthew Robison, the devoted missionary, the loving minister of needy people in their intense struggle for a better equipment, passed from time into eternity, to hear the Master, whom he loved and served, say to him, in accents ineffably tender, "Well done, good and faithful servant." He was the first, in a long list of heroic servants of God and men to drop from the ranks of a great army which rendered signal service on these open wind-swept plains.

CHAPTER VII

THE RED RIVER REBELLION

THE AUTUMN of 1869 brought to Fort Garry and the District of Assiniboia, as it was then called, an unfortunate upheaval, known as "The Red River Rebellion." (Assiniboia, was a district carved out of the Hudson's Bay Company's Territories, and included the villages situated on the Red River and stretched westward along the Assiniboine. This district was erected to provide a local administration somewhat representative in character.) It is doubtful if this upheaval was worthy of being named a "Rebellion." It all arose from the agitation of an ambitious leader, who appealed to the volatile emotions of the excitable half-breeds and stirred them to fever heat by emphasizing the evident disregard of ancestral claims to property rights on the part of the natives by private persons and officials, and by the apparent neglect of the claims of native half-breeds. Much has been written on the subject, and increasing light will in all probability add to it. Up to date, the sanest discussion of this tragic occurrence is the volume entitled, *The Making of a Nation*, by Stanley, the Professor of History in Mount Allison University. This is a dispassionate discussion by one who had little contact with the scene of the uprising. His treatment follows documentary evidence, and is remarkably free from racial and local prejudices. Many of those who have written felt that they had a viewpoint to present and a particular case to defend.

GEORGE YOUNG AND THE UPRISING

The Rev. George Young, by virtue of his place as one of the few ministers in the centre of the unrest, became directly associated with the disturbance, and from the first was closely identified with the political happenings of that date. While his sympathies were always with the party supporting constituted authority, he remained throughout, as far as possible,

neutral, and so conducted himself that he was accorded, by the leader of the insurgents, the privilege of ministering to those loyal subjects who were imprisoned in Fort Garry Fort. With Bishop Machray from St. John's community, he did all he could to prevent the outbreak, and went so far as to say that if Archbishop Tache had been at home at the time, that serious upheaval might have been avoided. Mr. Young used all the persuasion he could exercise to prevent the untimely murder of Thomas Scott. He was, however, permitted to minister to Scott in his last hours, and was present when the fatal shots were fired. His pleadings for possession of the body were brusquely refused. After the death of Scott, March 4th, 1870, he rendered much assistance to the bereaved mother in far-away Ireland through correspondence with a Mr. Hugh Scott, a brother in Toronto. A debt of gratitude is due to Rev. George Young for the heroic, sympathetic, and Christian service rendered to this poor victim of a madman's irrational rage.

Many interesting stories are told regarding Mr. Young's contacts with the prisoners and his method of dealing with them. In all his interviews with Riel, he maintained the attitude of a Christian gentleman, loyal to his sovereign, and never obsequious to the ruthless usurper. Mr. Phillip Ottewell, who was among the first to take up a homestead on the banks of the North Saskatchewan, in the Clover Bar District, told the author the following story, while seated in the spacious living-room in one of the finest farm homes in Western Canada. Ottewell, a newcomer to Fort Garry, from Wiarton, Ontario, was imprisoned by the insurgents. It was his lot to occupy the same room in the prison as Mr. James Ashdown did. Rev. George Young approached the leader, Louis Riel, and asked to have the privilege of visiting the prisoners. The permission was granted, with the injunction that he must tell the prisoners nothing about what was going on outside the prison walls. Mr. Young thanked Mr. Riel for the favour, but made no pledge as to the injunction. The missionary felt he was under no obligation to obey the orders of the insurgent leader. A half-breed, who did not understand English was commissioned to attend the visiting clergyman. On gaining access to the

place of detention, the minister took from his pocket his well-used Bible, and opened carefully its pages. While ostensibly reading from the sacred pages he told the imprisoned men all that was happening outside. Having finished his reading, he quietly knelt in prayer, commanding his restrained fellow-men to the protecting mercy and prevailing grace of a great loving Father. The attendant guided carefully, reverently the visitor to the open world, feeling happy that he had been permitted to officiate in such a solemn service. This act of kindly consideration so endeared the minister to the hearts of the two prisoners that both became afterwards hearty supporters of the Methodists, and retained to their dying days a reverent respect for that clergyman.

The same Phillip Ottewell is responsible for the story that this half-breed, who accompanied the Rev. George Young, on this mission of mercy, when he approached the end of his life, was asked if he would like some one to come and pray with him. His reply was, "If you can find the Rev. George Young, ask him to come and pray for me." This story may be invented, growing out of that interpretative idealism in which men are accustomed to indulge in respect to reverent reminiscences. Both, however, carry on the surface beautiful revelations of the heart and mind of one who devoutly loved God and his fellow man.

In May, 1870, a detachment of soldiers, under Colonel Wolseley, afterwards Lord Wolseley, with General Lindsay as officer commanding was ordered to proceed to Fort Garry, by way of Sault Ste. Marie, Port Arthur, Fort Frances, Lake of the Woods, to the Winnipeg River, Lake Winnipeg, and the Red River. The settlers, restless under the dictatorial control of Riel, O'Donahue, and Lepine, waited anxiously for the soldiers, and were prepared to extend to them a royal welcome. On the news of the arrival of the troop in the village of Winnipeg, on August 24th, 1870, the Rev. George Young flung out from the bell tower of Wesley Hall a flag, bearing in prominent letters the joyous word, "Welcome"; and caused the bell in the tower to peel out over the terrorized community its glad acclaim over the timely arrival of Her Majesty's forces. It is

told that this flag, bearing loyal and heartful greetings to the wearied troops, was the workmanship of Mrs. Crowson, the mother of Mrs. J. H. Ashdown.

The insurgents occupying the fort and on guard, having been warned by some sympathizers of the approach of a British detachment, fled carrying with them whatever booty they could readily convey in their hurried departure. And so the Rev. George Young, the Methodist minister, served the interests of the people and the unfortunate among them, during the troubled and perilous days, and after the fort passed without a shot into the hands of a Canadian army, he devoted all his energy in helping to restore order and to organize a new territory, conveyed to the Dominion of Canada, by purchase, on July 15th, 1870.

In this period of turmoil and excitement, extending over ten anxious months, Mr. Young enjoyed the confidence of such men as Dr. Schultz, Donald A. Smith, James H. Ashdown and Bishop Machray, with the respect of many of the rebels themselves.

THE FIRST GRACE CHURCH

Just before this unnecessary outbreak, the Rev. George Young entertained hopes of having a new and comfortable place of worship erected. But the "Rebellion" interrupted all his plans and postponed for a long period the fulfilment of his cherished hopes and expectations. The brethren at High Bluff filled their part of the contract according to agreement and in a manner highly creditable to themselves, but unforeseen events interfered with the prosecution of the work. First, the low water in the Assiniboine River prevented the floating of the timbers. When high open water appeared, the settlement was in the throes of an insurrection. Consequently, it was not until the spring of 1871 that any direct effort was made towards the erection of the new church. The motor power for the collection of logs and lumber was the strength of his spirited and faithful roadster "Polly." With back-breaking toil and laborious effort material was collected from

many quarters, and at startling expense. Only a small portion of the lumber required could be secured from these uncertain sources. The remainder had to be provided by the tedious method of pit sawing by labourers who had a very superficial sense of the importance of time, but a keen regard for the stipulated wage. These workers, with their host of friends, visitors, proved a heart ache to the eager, anxious missionary. Begg, in his valuable history of Manitoba, comments very favourably on the diligence of the minister, saying that he could be frequently seen, with a heavy crowbar in his hand, heaving the great logs into place, and again busy in the preparation of the other material needed for the building. In true apostolic fashion, he toiled night and day, that he might accomplish his long-desired purpose. After many trials, not a few tribulations, and with much expenditure of physical effort, this pioneer preacher of the plains, saw the long-delayed vision take visible and material shape.

At the outbreak of the Rebellion, 1869-70, several representative citizens were arrested by the Provisional Government, among whom were members of Mr. Young's small congregation. These were afterwards liberated, with the injunction that they were to leave the territory forthwith, on penalty of rearrest, if disobedient to the order. This made a decided diminution in the limited following of the new missionary.

As the result of a friendly call by Bishop Machray to Rev. George Young, an invitation was given to the Bishop to take part in the approaching dedication services. Bishop Machray very graciously accepted an invitation to take part in such services, and to preach the sermon on that occasion. But as the appointed date was drawing near, the Bishop was called away, and had to ask to be relieved from his engagement. At last the date for the opening of the new church to be named "Grace" was fixed. Its approach, however, seemed to be leaden-footed to the expectant minister. On September 17th, 1871, the new church was ready for occupancy and was duly dedicated to the Glory of God, and the service of man. The Rev. George Young preached to a crowded congregation at 10.30

in the morning, from Eph. 2, 7; the Rev. Matthew Robison, at 2.30; the minister of the congregation in the evening. The other services incidental to the opening had to be postponed, owing to an outbreak in the community of "Red River Fever," then a disease dreaded as the summer season advanced. The little church standing in that gateway to a great unknown land, was a simple structure, with a decidedly attractive appearance, greatly enhanced by a series of stained-glass windows, prepared by Mr. McCausland of Toronto. These windows were the gift of several congregations and Sunday Schools in Ontario and Quebec, and were fittingly inscribed with the names of the organization making the gift. The money for this gift, after being collected, was forwarded to Mr. Sanford of Hamilton, Ontario, who generously completed the transaction by making all the arrangements for the preparation and the shipment of the windows. Mr. McCausland supplemented the gift from the people by donating a circular window of beautiful design and possessing a rich combination of colours. The whole shipment was so carefully crated as to survive the perilous and varied journey to Fort Garry with practically no damage. In unpacking and putting the windows in place, the missionary was ably assisted by Colonel Kennedy, an experienced painter, and by Mr. J. H. Ashdown, who was ever skilful in all matters of detail. The first Grace Church was the subject of many favourable comments by persons capable of giving a critical judgment, one of whom spoke of it as the most attractive church edifice north of St. Paul. The total cost for all mission buildings in Winnipeg up to 1871 was \$7,308.33; receipts \$4,475.56.

When Mr. Robison took charge of High Bluff and adjacent appointments in the autumn of 1869, Mr. Young, on being relieved from the care of these, kept Winnipeg, Sturgeon Creek, and Headingly, of the original circuit, and added to his new parish such places as Rockwood, Stony Mountain, the Lower Fort Garry, Springfield and Prairie Grove. From Headingly to Prairie Grove about twenty-five miles intervened, and from Rockwood to Headingly, across untravelled country, the distance was fully the same.

THE FENIAN INVASION

The joyous satisfaction connected with the dedication of Grace Church had scarcely subsided when disturbing rumours of a Fenian invasion threw the little community into a state of feverish excitement. On October 5th, 1871, a group of about twenty-five persons of the rank and file lead by O'Donohue, O'Neill, Curry and Connelly, crossed the International Boundary and seized the Hudson's Bay Fort at Pembina and imprisoned the Chief Factor in the name of the Provisional Government of Red River. News of this proposed invasion reached the ears of Mr. Taylor, the United States Consul, early in September, 1871. Consul Taylor took immediate precautions to communicate such information as he possessed to Governor Archibald and his ministers, and received an assurance that the Governments of Manitoba and of the Dominion of Canada "would not object to any movement of troops across the International Boundary to suppress any such violation of the Neutrality Laws of the United States." On the strength of this information forwarded to it from these sources, the government at Washington issued orders to Colonel Wheaton to make the preparations necessary to nullify the proposed invasion. So complete was his readiness that while the so-called Fenian force had seized the Fort about 7.00 a.m., the soldiers of the United States entered the Fort about 3.00 p.m. The report of the coming of the American soldiers spread consternation among the invaders and forthwith the entourage of generals, colonels, and commanders-in-chief, with their looting followers scattered in all directions, carrying with them such plunder as they could care for.

The news of the invasion brought forth a proclamation from the Governor of Manitoba, calling upon all classes and political parties to rally round the flag. In an incredibly short time three hundred volunteers were enrolled and equipped, and entered on the march through pelting rain for the border. The Rev. George Young became chaplain of the company and shared their privations and exposure in the enthusiastic effort to attack the hostile group which dared to invade their beloved

homeland. The volunteers had advanced out as far as St. Agathe, when the news of the dispersion of the invaders reached them. In the *Manitoba Liberal*, Major Mulvey, in his account of the return of the volunteers, writes a paragraph in which he expresses in generous terms the appreciation of the enlisted company for the services rendered by the Rev. George Young, and their admiration for his Christian character and loyal devotion to his native land. In his volume, *Manitoba Memories*, Mr. Young gives a vivid account of this unfortunate "fizzle" and tells of the thrilling advance of a company of soldiers from Collingwood on October 21st, 1871, to Winnipeg in eighteen days, the last one hundred and ten miles of which were covered on foot in a little over four days, in bitterly cold weather. Under the command of Captain Scott, these two hundred men made this remarkable journey to defend the newly-acquired territory of the Dominion of Canada against what was pronounced a Fenian invasion. It is hinted in some trustworthy accounts of that troubled period, that there existed in that little community some citizens not unselfishly loyal to the Province of Manitoba and to the Dominion of Canada. This at least is evident, that a considerable section of the community did not show themselves concerned until American forces scattered the invaders.

FIRST MISSIONARY CONFERENCE

On February 16th, 1872, the Rev. George Young received instructions to summon the missionaries of the two districts to a conference to be held in Winnipeg on August 1st of that year. The deputation appointed to confer with the missionaries consisted of Rev. Dr. William Morley Punshon, President of the Toronto Conference for that year; the Rev. Dr. Enoch Wood, Secretary of the Wesleyan Methodist Missionary Society; and Mr. John Macdonald, a prominent wholesale merchant of the City of Toronto and Treasurer of the Society. The members of the deputation and the missionaries compassed their long and tedious journey in such prompt time that the meeting called for August 1st was able to convene on July 26th in the first Grace Church. The business of the conference was

described as "conversation on the state of the work of God in this vast country." The names of the missionaries in attendance with the missions they represented were as follows: The Rev. George Young, Winnipeg, Chairman of the Red River District; the Rev. George McDougall, Edmonton House, Chairman of the Saskatchewan District; Rev. Michael Fawcett, pastor of High Bluff, Man.; Rev. Matthew Robison, High Bluff; Rev. Henry B. Steinhauer, White Fish Lake; Rev. Peter Campbell, Victoria; Rev. John McDougall, Woodville; Rev. E. R. Young, Rossville, Norway House; Rev. A. Bowerman, Winnipeg; and a candidate for the ministry, George Edwards, employed under the Chair. The methods by which the business was transacted were to give careful consideration to the present condition and prospective needs of each Charge. The missionary gave a report of the mission to which he was appointed. This was followed by a careful examination of the whole situation in the light of the reports and of other information to hand. The Rev. E. R. Young gave an account of the work at Norway House and Oxford House. Much consideration was given to Berens River as a prospective field of more than ordinary promise. A few of the decisions made by the conference are of such widespread importance as to deserve special mention:

1. The ordination of John McDougall.
2. Approval of the proposed establishment of an industrial settlement in the foothills of the Rockies, on the Bow River, to which, in honour of the President, the name Morley was given.
3. A resolution was passed asking the Missionary Society to send out as soon as possible a representative whose duty it would be to visit all the mission fields in that vast expanse recently acquired from the Hudson's Bay Company. This request was implemented in the summer of 1873.
4. The question of educational facilities came up for discussion, and Mr. John Macdonald was asked by the Conference to approach Mr. Donald A. Smith, the Chief Factor of the Hudson's Bay Company, to secure from the Company assistance in the form of the gift of a site for an educational institution in Winnipeg. In making his report to the Conference and afterwards to the Missionary Society, Mr. Macdonald expressed great satisfaction with the reception accorded to him by the head of the Company,

and particularly with the assurance that a site ample for their needs would be supplied, when required.

5. The matter of day schools at Oxford House, Edmonton House and Woodville was canvassed and heartily approved.

6. The need for a generous expansion of the Missionary effort at every point, where the Church was operating, was emphatically stressed, and that Indian missions of rich promise should no longer be left without regular missionaries, and that efforts should be made to establish missions at points which seemed to possess encouraging prospect.

Highlights of the Conference were two lectures given by Dr. Punshon, already famous in Canada for his marvellous pulpit and platform oratorical powers. The first was given in Grace Church on Friday evening, July 26th, with United States Consul, Taylor, presiding. The second was delivered on the evening of July 30th in the spacious new warehouse of the Hudson's Bay Company. This Conference expressed its appreciation of the generosity of the Company in going to the trouble and expense of providing an auditorium worthy of the occasion. These two lectures together with the sermons on Sunday, July 28th, by Dr. Punshon in the morning, and by Rev. Dr. E. Wood in the evening, were impressive, inspiring occasions. Their messages seemed to add a bright lustre and a new hope to the province, just emerging from dark and threatening shadows, and soon to become the prosperous home of thousands of happy and contented citizens of the Dominion of Canada. At the morning service, John McDougall was ordained by the President, according to the simple and beautiful ritual of the Wesleyan Methodist Church. To this first ordination of a Methodist minister reference has already been made. The sacrament of the Lord's Supper was administered at the close of the evening to all Christians wishing to participate.

Just what an occasion like this would mean for the lonely missionary, for years on end, bereft of the fellowship of kindred minds, it is difficult to estimate. It cannot be measured by the external standards of dollars or by weary hours of fatiguing travel. The impression that these stalwart representatives of the Wesleyan Methodist Church made on the

opening life of Winnipeg was such as to give the little church its struggling congregation and its devoted minister, a place of confidence and respect in a community made up of varied elements. After a week, the conference, in which light on Western problems, encouragement in ordinary toil, and inspiration for new and expanding responsibilities, came to a close, with fervent prayer, heartfelt benedictions, brotherly farewells, softened by an uplifting sense of a common service, a common hope and a common reward.

In their return journey to their respective mission fields in the Far West, to which brief reference has been made above, the missionaries were honoured by the presence of Sir Sandford Fleming, George Grant, the newly appointed principal of Queen's University, and Charles Macoun, the distinguished botanist; two groups, with different ends in view, but with one great common purpose. One was searching for an easy pathway for a great commercial enterprise, which would open up a great lone land for settlement and for trade and for agriculture. The other was seeking to establish such institutions as would give a stable Christian civilization to the present savage occupants and the future aggressive inhabitants. Both were anxious to promote the expanding interests of the new Dominion. If the missionaries were honoured by the company of the advance guard of a great railway corporation, the promoters of a great railway enterprise received much enlightenment, instruction and guidance from men who, from intimate knowledge, understood the moods of the prairies, the sweep of the plains, the varied fertility of the frequent slopes and numerous valleys of the vast expanses. Sir Sandford Fleming then planned to have the Canadian Pacific traverse the broad valleys of the Saskatchewan, reaching its destination by way of the easier gradients of the Yellowhead Pass. It is said that he was induced to abandon this route, which afterwards became the course of a great continental system owned and operated by the Dominion of Canada, by the representations of Walter Moberley, who directed his attention to the Kicking Horse and Roger Passes, recently discovered by that explorer. As he passed through the area served by the missionaries in the Saskatchewan valley, Principal Grant took occasion to visit the school main-

tained and operated by the Missionary Society at White Fish Lake, and expressed himself as highly satisfied with the work being done in that school.

THE MANITOBA WESLEYAN INSTITUTE

Long before the arrival of the Rev. George Young in the village of Fort Garry, educational facilities were provided in the Red River Settlement. These were afforded by institutions established and supported by the various denominations operating in that area. Following the commission given to Father Provencher by Bishop Du Plessis, the Roman Catholic Church was zealous in its efforts to provide schools for the children under its supervision. The Anglican Church had maintained the Red River Academy, afterwards St. John's College, for over half a century. The Presbyterians had made plans for Manitoba College, and opened it in 1871, with the Rev. George Bryce as Acting Principal. In addition to these, public schools were conducted at various points under the direction and support of the Council of Assiniboia, with financial assistance from the Hudson's Bay Company. When the Government of Manitoba was organized, provision was made in the first School Act for a system of Protestant schools, and a system of separate schools. The revenues of the Province for education were divided on an agreed basis to support these two systems. The press of 1873 was not very complimentary in its reference to the Protestant schools. The result of this unsatisfactory condition of the public schools was that many Protestant parents were forced to send their children to the Catholic schools. This was the situation with members of the Wesleyan Methodist congregation. Being dissatisfied with the type of instruction given in these Catholic schools, some of the members appealed to their pastor for relief. As a result of this request, the minister erected on the Church site a small school of which Mrs. D. I. Klink was appointed principal and teacher. So hearty was the response to the new venture that the little school was unable to accommodate all those who applied for admission. The deputations which visited Winnipeg in 1872 were so impressed with the inadequacy of the educational provisions that John Macdonald, at the meeting of the

Missionary Society at Brockville, in the autumn of 1872, made a vigorous appeal for funds to aid the Methodists in retrieving an undesirable situation in the new mission and proceeded to take up subscriptions for this new enterprise. The following June, the Rev. George Young attended the session of the Toronto Conference held in London, Ontario, and there made an appeal for the educational project. He received not only support, but was accorded the privilege of visiting various churches in the Conference in the interests of better educational facilities in Fort Garry.

During June, July and part of August, 1873, the Rev. George Young visited such points as Brantford, Hamilton, Toronto, Oakville, Port Hope, Peterboro, Belleville, Picton, Kingston, Ottawa, Montreal and Quebec, and succeeded in collecting three thousand dollars. This, with the amount promised in Brockville in 1872, amounted to \$6,000. Furnished with a handsome sum of money and suitable generous equipment, he returned to Winnipeg in September. On September 27th, a Winnipeg newspaper announced to the public the fact that "the frame of the Wesleyan Institute was now up." It was a two storey commodious building, erected on the same site as that on which Grace Church and the parsonage were situated, and was opened for classes on November 3rd, 1873, with Mr. Allan Bowerman, M.A., as principal. The prospectus issued in connection with the opening by the Board of Management called attention to its central location, the character of the building itself, with its large, airy, well-heated, well-ventilated class rooms, with a capacity for one hundred pupils. The furnishings were particularly emphasized and spoken of as the best in the province. The attendance for the first month was forty-seven. Its interest in the public generally was shown by the opening of evening classes in commercial courses and in modern languages for those who could not attend in the day. The name given to the new enterprise was "Manitoba Wesleyan Institute," a title which told its location, the authority under which it operated and the general character of its work. It was located in Manitoba; it was operated by the Wesleyan Church in the interests of education and the plan of its service was wide enough to bear the name "Institute." Towards the end of the third

session in 1876, the Principal made a report concerning the Institution and its work to the Board of Managers. In that statement he said that the attendance for the year was more gratifying than in former years, showing a total enrolment in the three departments of seventy-one, distributed as follows: The Higher Department, eighteen, two of whom were preparing to matriculate into Victoria University; the Intermediate Department, covering the English branches of the Ontario High School, thirteen; the Primary Department, including all below the standard of Entrance to High School, forty in number. Instruction was given in evening classes by the Rev. T. E. Morden, B.A., in German and shorthand. To these was added a good class in vocal music. In May, 1876, Mr. Bowerman left for Ontario and Rev. T. E. Morden carried on such work as he could. That term, in the preparatory department was completed by Miss Fraser of High Bluff, and continued for the next session by Miss Spencer, afterwards Mrs. Large, Japan. The Institute closed in the spring of 1877, but it had lived long enough to insure recognition for an institution of learning under the Methodist Church, for in the charter of the University of Manitoba granted by the Provincial Government in 1877, an outline bill of incorporation was passed, providing for Wesley College. This bill after revision, became in 1886 the first charter of Wesley College.

The reason for the closing of the Manitoba Wesleyan Institute may be found in the fact that the Provincial Government in the meantime made very important improvements in the public school system, and as all Protestants were taxed rather heavily to support the new system, the Methodist people felt it to be, in their struggling situation, an excessive burden to support two rather heavy demands on their meagre resources. The interregnum between the closing of the Manitoba Wesleyan Institute, in 1877, and the opening of Wesley College, in October, 1888, proved costly to the prestige and influence of the Methodist Church. The Institute cost \$3,000. The balance of the \$6,000 collected in the East was distributed as aid to Zion Church, High Bluff, Poplar Point, Rockwood and Palestine, with a portion appropriated to meet the deficiency of the first ministers. There were deficiencies in

those early days, as afterwards. As to the site so generously promised by Governor Smith to the representatives of the Wesleyan Methodist Church, it is only fair to say that the Rev. George Young and his successors were never in a position to meet the conditions which formed the basis of the promise until the lapse of time made the fulfilment an impossibility.

During the short life of this Institution, some students enrolled in its courses who afterwards held important places in the community and made fine contributions to its progress and welfare. Among these were T. A. Burrows, for many years Federal Member of Parliament for Dauphin, and afterwards the honoured Lieutenant-Governor of Manitoba. Another was Captain William Robinson, afterwards an outstanding business man of the city, and one of the most generous men the citizenship of Winnipeg has known.

CIVIC INCORPORATION

At the opening of 1873, a number of separate communities constituted what is known today as Winnipeg. The first, north of the Assiniboine, was Fort Garry, the judicial and administrative head of the Hudson's Bay Company and Assiniboia and situated on the reserve of the Hudson's Bay Company. North of this was the community known then as Winnipeg, without any organization. North of it was the community of Point Douglas, a very healthy rival of the village of Winnipeg; and north of Point Douglas was St. John's. After a very serious struggle, during which some rather unseemly things happened, the four communities were incorporated in the City of Winnipeg late in 1873, and the post office, bearing the name "Winnipeg," was located on Main Street, a little way north of the present Federal Building.

CHAPTER VIII

GROWTH AND UNION

IN RESPONSE to an urgent request from the Missionary Conference of 1872, Rev. Dr. Lachlan Taylor, a secretary of the Missionary Society, was commissioned to visit the mission fields of the distant West. From some points of view he was just the type of man to enhearten the lonely missionaries. Of his extended trip he gave a detailed account to the Missionary Society. From that report much interesting information may be gleaned. Few travellers over the difficult way leading to that remote part of the Dominion have given to their readers so many interesting details about their trip. He left Toronto on May 5th, by train for Chicago, then to St. Paul, and on to Moorehead, where he was fortunate in making good connections with steamer for Winnipeg. On May 14th, 1873, after nine days travel the good Doctor, with his companion, the Rev. George McDougall, sighted Fort Garry, and found great satisfaction and not a little pride in being shown from a distance the red roofs of what was called "Mr. Young's Church." On Sunday morning, he preached in Grace Church, and addressed the Sunday School in the afternoon. During his stay with Rev. George Young he accompanied the minister on a visit to Stoney Mountain and Headingly. On the Thursday following, he left by the boat of a private trader for Norway House, a point which he reached after fourteen days of monotonous travel. Here he preached to a large and gratifying audience of natives, Hudson's Bay officers and an enthusiastic group of Orkney men. In his comment respecting Norway House he speaks of it as "doubtless the finest Indian Mission in the Dominion, if not in America." After an encouraging visit to the school, then having sixty-five scholars in attendance, he departed with a Hudson's Bay Company brigade for Oxford House, distant about two hundred miles. His reference to a service conducted on the journey, mostly by the officers of the brigade is lovely in its simplicity and inspiring in its religious fervour. He was pro-

foundly impressed with the beautiful situation of Oxford House, on Oxford Lake, and with the spontaneous welcome accorded him by the officer in charge, C. Sinclair, Esq. On the following Sunday morning he delivered his eloquent and instructive lecture, "Walks about Jerusalem," which John Sinclair, a half-breed, sought to interpret to the child-like thought of the dusky native, whose life and thinking were far removed from Jerusalem and its historic associations. As the mission was situated on a beautiful headland in Jackson Bay, distant about eighteen miles from the fort where visitors and traders usually halted, the question of its future location came in for heated discussion. It was finally decided to remove the material already assembled for a new church to the Fort, and to fit up the school as a place of worship for those who wished to continue to enjoy the fertile soil and fishing opportunities associated with the original mission premises. In response to the urgent appeal of the Indians, an ordained minister in the person of Rev. Orrin German, was stationed there. On this part of the journey his poetic reference to the character of the country and the prospects of mission work is beautifully refreshing.

DR. LACHLAN TAYLOR IN THE FAR WEST

In a short time the Doctor found himself back in Winnipeg for a long uneventful journey overland to the missions on the Upper Saskatchewan. His guide through that long and wearisome journey was the Rev. John McDougall and no traveller could have wished a better one. The guide had waited for three weeks for the return of the distinguished visitor and insisted on an early start on the following day. After passing Rat Creek and the home of Messrs. Grant and McKenzie points well known in subsequent history, the visitor refers to the oppressive loneliness of the country, without an inhabitant until Fort Ellice was reached and then a stretch of hundreds of miles until they arrived at Fort Carlton, without a single habitation. The first mission reached was White Fish Lake, over which the Rev. H. B. Steinhauer had presided for nearly twenty years. The missionary was unfortunately away on a buffalo hunt, but a successful inspection of a healthy and

expanding work was made under the guidance of Benjamin Sinclair, the right-hand man of Mr. Steinhauer. From here the group moved on to Victoria, where the Rev. Peter Campbell held sway. This mission, on the highway of the mighty Saskatchewan River, was begun by the Rev. George McDougall in 1863. The visitor found it to be provided with substantial and adequate buildings, erected at a cost of \$2,000, which was defrayed by local contributions and completed by personal effort. There he met the membership of the mission and as usual preached, lectured and visited the school, under the efficient guidance of a half-breed local preacher, named McKenzie. On Monday the company set out for Edmonton. At a point about fourteen miles east of Edmonton, the travellers met the Chief Factor, Mr. Hardisty, Harrison Young, and Leslie Wood, with Mrs. Hardisty, Mrs. John McDougall, and Mrs. Young, who had provided a delicious supper on the rich prairie sward, of which all partook with fine satisfaction. He speaks in generous terms of the lavish hospitality of the officers of the Hudson's Bay Company. The next morning found the company *en route* for Woodville, distant fifty-six miles and situated on beautiful Pigeon Lake. Here he first met the Stonies, and was deeply impressed by this promising band of the great Assiniboine tribe. This influential tribe seems to have caught the imagination of all who came in contact with them from Rundle on, both from the standpoint of appearance and character. After a short stay at this point, where John McDougall the first regular missionary built with his own hands, assisted by the Indians, the comfortable mission house and church, the party returned eastward to Edmonton. Here the inspector was on historic ground, replete with interesting achievement. In speaking of the property of the Methodist Church in Edmonton, he makes the following pertinent statement: "The lot joins the fine property of the Company (who owns 3,000 acres in a block), has fifty rods frontage on the Saskatchewan, and runs north to some imaginary line between that and the North Pole." The mission house had five rooms with a large kitchen, and cost \$3,000, to which a grant of \$500 was given. On Sunday, in July, 1873, the Rev. Dr. Taylor dedicated the new church in Edmonton.

After preparations were made for a long journey over the Plains, George McDougall, John McDougall, Ira Snider, Dr. Taylor, William the servant, with a Cree Indian, struck out for the South. In due time, after a few startling experiences, the group reached the Bow Valley, where it was proposed to establish the new Industrial school, of whose first principal, the Rev. John McDougall, the visitor gives unstinted commendation. From that point south through the Blackfoot country, with George McDougall as guide, to Fort Whoop Up, where the dignified clergyman saw evidence of Western indulgence and frontier celebration. After many new experiences the two distinguished clergymen finally reached Fort Benton, on the Missouri. After safely guiding his distinguished visitor to civilization's outpost, George McDougall bade him a grateful farewell, and returned to Edmonton by a new route. John McDougall, in his brief life of his father, says that George McDougall had charge of the movements of the visitor from Fort Pitt, on to the end of the tour. The reader of Doctor Taylor's report feels a deep regret that the learned doctor had lost in the "great lone land," to which he refers so often, all sense of dates, making it impossible to follow with specified times his journeyings. The eldest daughter of George McDougall married Chief Factor Hardisty. She was a woman of graceful bearing and of fine helpful character. By her talents and position she gave charm and colour to the social life of Edmonton. While seeking a restoration of health in Bermuda, she fell seriously ill and died in that strange land and was buried far from the scenes of her girlhood and married life. In her last illness she was graciously ministered to by the women of the Wesleyan Methodist Church in Hamilton, Bermuda.

GROWTH AND ADDITIONS

In spite of the depression which followed the erection of Manitoba into a Province, the city grew in population and the surrounding country began to afford a home for an increasing number of settlers. The events of 1870, negatively and positively, did much to create an interest in this new addition to the Dominion. In the years 1874-5, the population of the newly

incorporated city of Winnipeg nearly doubled, numbering in 1876 over five thousand people, and all over the province new community centres were springing into being with their demands for social and religious attention. Some idea of the increased interest in this new territory may be obtained from the fact that the amount of land taken up as free homesteads increased from 55,000 acres in 1876 to 300,000 in 1878. As a result of the missionary conference of 1872, the enlightening addresses delivered by George Young in Eastern Canada, and the stirring appeals of George McDougall, the number of workers in the Red River District was greatly increased.

The year 1874 was marked by two events of great significance to the Middle West. The first of these was the organization and commissioning of the North-West Mounted Police force. Much lawlessness prevailed in the vast area between the Western boundary of Manitoba and the heights of the Rockies. Society had no adequate organization to cope with these interruptions to law and order. In his visits to Eastern Canada in the autumn of 1873, Rev. George McDougall carried with him a request, to which reference has been made above, to the Government of the Dominion "to send a military force to establish law and order" and "to suppress the liquor traffic in the country." The response was the North-West Mounted Police. The interest of the Methodist Church and its missionaries in this newly constituted force centred around the purpose for which it was organized and commissioned. To that force they, with other loyal citizens, gave generous and sympathetic support.

On the arrival of the force in Winnipeg, in 1874, the Rev. George Young interviewed Colonel French and talked with him about the purpose of the detachment and the country it was about to visit. On Mr. Young's expressing a strong desire to explore that untouched territory in the interests of the Church, he received an invitation from the Colonel to accompany them and share whatever comforts they enjoyed on the journey. In *Manitoba Memories*, the missionary gives a detailed account of the trip, which began on the 18th of June. The Company reached Swan River barracks on July 6th. The whole trip consumed about one month. On each of the four

Sundays occurring in the period, Mr. Young preached to the men of the Force and to any others who might join them. This journey is significant not for its immediate achievement but as illustration of some aspects of Methodist influence in the formative days. In the first place the missionary formed a favourable impression of the members of the Force and its administration. He speaks of them as gentlemanly young fellows, possessing a fine background of broad culture. As a result of social habits in the Old Land and practices prevalent in many homes, a few of these promising lads had fallen a prey to the destructive influence of strong drink, but were now on the highway to recovery in the isolation and discipline of camp life. It would appear that the men formed a good impression of the Methodist minister and took kindly to his human interpretation of the best way of life. In that long trek of three hundred miles, of loneliness, the missionary shared the tent of Dr. Kitson and Inspector Dickens, a son of the famous novelist. At Fort Pelly he had a helpful visit with Mr. McBeth, who had charge of the Fort and the adjoining cultivated farm.

A CHURCH UNION

In 1874 a union of three closely related sections of Methodism was effected. The bodies entering the union were the Wesleyan Methodists of Canada, the New Methodist Connexion, and the British Wesleyan Methodists of the Maritimes. These united to form "The Methodist Church of Canada." As a result of this union there came into being a Methodist Church operating as a distinct unit throughout Canada. This union did not include all the churches preaching Methodist doctrine and following Methodist economy. That union came a few years later but it did erect one body that was Dominion-wide in its compass. The Rev. George Young was delegate from the Middle West to the General Conference of the union, held in Toronto in October, 1874. The union meant very little for the remote territory which he represented. Its significance lay in the fact that it was a union, and union then, with more to follow, was in the air and was a prevailing temper of the times. The Rev. George McDougall had the honour of

being present at that Conference, and on his appearance in the Conference he was greeted by a spontaneous outburst of greeting such as was worthy of himself and his unselfish work in the West for fourteen years.

On September 30th, 1875, the Rev. Daniel Pomeroy arrived in Emerson, as the standard bearer of the Methodist Episcopal Church of Canada. At that point a church was erected in 1879. This energetic missionary pushed out over the plains to the North-West, and established work in the area south and east of Carman. This place became an appointment of the present Roland charge, situated about seven miles to the north-west of that town, and still bears the name of that effective missionary. The town of Carman derives its name from the Rev. Albert Carman at that time Bishop of the Methodist Episcopal Church of Canada. Three men followed Mr. Pomeroy, whose character, work and genius have won for them a lasting place in the Methodist chronology. The first of these was the Rev. F. M. Finn, whose manly appearance and unfailing solicitude for the erring gave to him the fitting appellation of "Father" Finn. The third was the Rev. Thomas Argue, patriarchal in appearance, kindly in heart, and distinctly social in his contact with people. He was pastor of the little Bethel Church, which was erected on the triangle made by the converging of Arthur and King Streets, at Bannatyne Avenue, in Winnipeg.

The other was the Rev. F. W. Warne, who spent only a short time in Manitoba, went to the United States, joined the Methodist Episcopal Church, was sent as a missionary to India, while there was consecrated Bishop, and won high recognition. F. W. Warne was a winsome personality and had few superiors as a preacher of evangelical truth, or as an exponent of Christian missions on the public platform and in public debate. He was instrumental in founding the town of Carman, gave it its name, and built the first church, brought Sir Rodmond Roblin "to the Boyne." In his brief ministry he served a territory reaching from Morden to Roseisle, and from Miami to Pomeroy. He died March 1st, 1932, aged seventy-seven, after giving forty years to India.

In 1879, the Bible Christian Church of Canada sent into the Middle West the Rev. John Greenway, from the Wisconsin District, U.S.A. This church operated at that time two districts in the United States. Mr. Greenway explored the southern part of the Province, particularly the area around Crystal City. At the conference of that denomination in 1882, held at Port Hope, Ontario, he pleaded so persuasively the claims of Manitoba that the Conference decided to open a mission and sent the Rev. Andrew Gordon and his family of eight children to open work at Thornhill. In a short time he was followed by the Rev. James Hoskins, who established a mission at Souris, Manitoba. The Rev. Wm. Kinley followed but shortly after his arrival was stricken so seriously with snow blindness that he was forced to retire from the work of the ministry for a short time. The Gordon family and the Kinley family made for themselves honoured places in Manitoba. The Misses Gordon were effective workers in the social and academic life of Winnipeg, and Miss Kinley now holds an important place as director of music in the public schools of that city. Mrs. Andrew Gordon possessed the gift of being able to preach a good sermon and often exercised the gift when few women were welcome in the pulpits of the land. She was an ardent and effective advocate of temperance and prohibition. All these men except Warne entered later into the ranks of the ministry of the Methodist Church of Canada and rendered valuable service in Manitoba for several years.

A DECADE OF DEVELOPMENTS, 1872-83

The years 1872-3 were marked by a series of events which bore a deep significance for the Methodist Church in the Middle West. At the time of the Missionary Conference in 1872, the Rev. George Young had as helper only the Rev. Michael Fawcett, who was appointed to serve the area to the west of Winnipeg with the head-quarters at High Bluff. Mr. Fawcett was received on trial in 1841, and served for the year at Barrie, Ontario, under a presiding elder. In 1843 he was stationed at Sidney, Ontario, as a probationer for the ministry and was

ordained and received into full connection in 1845. In 1872 he was stationed at High Bluff, Manitoba; in 1875 at Portage la Prairie; in 1876 Yonge Street Centre, Toronto; and in 1879 at Corbyville, Ontario. Mr. Fawcett, in the course of his ministry, served twenty different circuits, on the most of which he remained his allotted time of three years, and on one of which he enjoyed a second pastorate. He gave to the Church a long and faithful service as an itinerant minister. His daughter married Captain George H. Young, son of Rev. George Young.

The second to appear after the Conference in 1872 was James M. Harrison. He was received on trial in 1873 and spent his first year at Smithville, Ontario. In 1874 his appointment was Headingly and the Boyne River. Before this time Headingly was part of the Winnipeg circuit but was detached and made the head of a mission with Allan Bowerman as first encumbent. By this method of "fissure" the Methodist Church extended its field of operations. The Rev. J. M. Harrison was a unique, striking personality, and filled a most important place in laying the foundations of religious life in the Middle West and in pushing back the frontier. In his younger days he was a tall, upstanding specimen of athletic manhood. While serving on his Boyne River mission through exposure to inclement conditions, he became so affected by rheumatism that for the rest of his days he was crippled in his movement, yet never in his zeal for the Kingdom of God, and never in his unswerving devotion to duty and responsibility. He was a vigorous preacher strong in his opposition to existing evils and unflinching in his denunciation of all forms of moral turpitude. His last circuit in the active work was Claresholm, Alberta, from which point he retired to devote his attention to a small fruit farm at Summerland, B.C. By attitude, effort and appeal, he was a missionary. His oldest daughter, a graduate in Arts of Wesley College, went as a missionary with her husband to West China, and there gave her life as a martyr for the Cross, through the unprovoked attack of a crazy Chinaman.

The story is told of J. M. Harrison, the pioneer itinerant minister, and of J. H. Ashdown, the pioneer merchant who

in the early days crossed each other's pathways and left deep impressions. When J. M. Harrison was retiring from the active ministry, after more than forty years of useful service and being possessed of very limited resources to meet the financial demands just around the corner, he wrote Mr. J. H. Ashdown, the merchant prince, and asked if he could secure such hardware as he needed for his prospective home at wholesale prices. A prompt reply came to the letter, instructing Mr. Harrison to go to the Ashdown store in Calgary and get what he wanted. In due time Mr. Harrison came to the store and asked for the manager. He introduced himself and told of the letter to him from Mr. Ashdown. The manager replied, "Oh, yes, Mr. Harrison. We have instructions from Mr. Ashdown to attend to your wants." Under the guidance of the manager Mr. Harrison picked with discriminating care all he thought his limited purse would permit him to indulge in. Then he said to the manager: "I have selected all I dare venture on." "Oh," said the manager, "Now that you are here and these things are to be shipped, you had better complete the list of things you think you will need." A few more articles were added to the list. Then Mr. Harrison said, "I must not buy any more. Give me my bill." The manager, looking with kindly expression at the rugged form of the aged minister, bent and twisted with years of exposure said: "Mr. Harrison, there will be no bill. Mr. Ashdown instructed me to charge the sale to his personal account." One man and one woman fared forth that day, strengthened to greet the unknown future with increased confidence.

Allan Bowerman was converted to God in 1871, was received as a probationer for the ministry in 1872, and sent as a supply to Headingly and Boyne River that same year. In the autumn of 1873 he was appointed principal of the new Wesleyan Institute in Winnipeg, but continued to minister for that year at Headingly and Boyne River. From the summer of 1874, until May, 1876, he devoted his attention to the academic work in the Wesleyan Institute. In 1875 he pursued his studies for the M.A. degree, winning with it the silver medal. Cornish, in his Encyclopedia, page 569, indicates that

Mr. Bowerman was located in 1875. This statement does not harmonize with *Manitoba Memories*, which says that Mr. Bowerman left the Institute in May, 1876, and returned to Ontario. Cornish is responsible for the statement that Bowerman was in 1879 head master of the County High School, Farmersville, Ontario. Some years afterwards he returned to the West, and embarked in the real estate business in Saskatoon, where he was reputed to have amassed a fortune. Later, he was spoken of as one of the wealthy men of the Middle West. The story is current that in the reverses which followed in the early years of the twentieth century he lost his fortune and became financially embarrassed. In all the ups and downs his record was good.

Among those pioneers who assisted the Rev. George Young in laying the foundations of the Methodist Church in the Red River Settlement was Rev. John Walton, who exercised an extended and varied ministry in the Middle West. John Walton was converted in 1870, received on trial that same year, and stationed at Franklin Centre. In 1873 he was sent to High Bluff, as assistant to Rev. M. Fawcett. In the following year, Portage la Prairie was set off as a mission with Rev. M. Fawcett as pastor. Between 1873 and 1880 he served in consecutive years such charges as Poplar Point and Woodlands; Victoria, Saskatchewan; Edmonton House, Alberta; Salisbury, Manitoba; and Palestine, Manitoba. In 1881 he withdrew from the ministry. In 1890 he died in the fifty-first year of his life.

A man who added much to the preaching power of the frontier community in those early days was William R. Morrison. He was received on trial in 1873 and sent to Cooksville, Ontario. In 1874 he received special ordination and was appointed to Edmonton House. In 1875 his name is associated with Fort Pelly at first and at Point Douglas later. The interpretation of this would appear to be that he opened the year at Fort Pelly, but was later moved to Point Douglas to fill the place made vacant by the removal of H. M. Manning to Edmonton House. In 1876-7 he was stationed at Poplar Point. In 1877 he was received into full connection, having

been previously ordained. 1878-9 he spent at Palestine and in 1880 went to Morris as the second minister to be stationed there. At the close of the year 1880, Mr. Morrison asked for his credentials and removed to the North Dakota Conference of the Methodist Episcopal Church. Friendly relations continued to exist between him and his brethren in Manitoba. He was a welcome visitor to some of its subsequent conferences.

A gentle, kindly, cultured personality crossed the boundary of the Middle West and entered the work in the Red River District of the Toronto Conference. Thomas E. Morden was taken into the work by a presiding elder in 1871, and sent to Rankin, a German Methodist Station. In 1872 he was received on trial. When the union was affected in 1874 and the London Conference erected, he became a charter member of that Conference and was stationed at Preston in the German work. In 1876 he came to Manitoba to assist in the work among the Germans and gave helpful assistance to the Wesleyan Methodist Institute in carrying on the work of the Institute after the departure of A. Bowerman in the spring of 1876. The years 1880-1 found him serving at Point Douglas, in Winnipeg, as a supernumerary minister. From 1878 to the end of his days he held this relationship in the Methodist Church. During this long stretch of years he acted as reporter for the Manitoba *Free Press*. His knowledge of Methodist usage and its vocabulary made him capable of giving intelligent and comprehensive reports of the Conferences he was detailed to cover. In all these years he maintained an intimate association with the work of the Church. When All Peoples' Mission was in its infancy under the helpful guidance of Dolly Maguire, Mr. Morden was her faithful and painstaking assistant. His genius as a student and interpreter of unusual languages was widely recognized. In Immigration circles, and sometimes in court procedure, his ability to decipher the meaning of some document, incomprehensible to those concerned, was highly valued, and frequently used. His manner was quiet, his speech hesitant, his interest in the Kingdom of God constant and reliable. He was, above all, the unfailing friend of the "stranger within our gates."

VISIT OF REV. DR. ENOCH WOOD

The year 1875 was marked by the visit of the Secretary of the Missionary Society to the Red River District. Such a visit gave the impression that the new work held a prominent place in the thought and plans of the authorities. Rev. Dr. Enoch Wood reached Winnipeg on Monday, July 10th, 1875. After a Conference for three days with the Rev. George Young, Chairman of the Red River District, and Rev. George McDougall, Chairman of the Saskatchewan District, concerning matters relating to the management of the work in the districts and more particularly in regard to the Wesleyan Institute, he left for home, on Wednesday, July 21st. One matter discussed at the Conference on which there was by no means unanimity, was the place where the Rev. H. M. Manning should be stationed. At that time he was labouring with great satisfaction at Point Douglas, and the Chairman was most anxious to retain his service at a point of growing importance. But the majority favoured his removal. Consequently the young minister was removed to Edmonton House. H. M. Manning was received into full connexion and ordained in 1874. In 1875 he was sent to the Red River District and stationed at Point Douglas. In August of that year he was transferred to Edmonton, where he laboured for the balance of 1875, and all of the years 1876-7. The year 1878 found him at Woodville, succeeding two successive native assistants, and the year 1879, at Fort McLeod. In 1880 he returned to Ontario, where he rendered fine service in the Toronto, Bay of Quinte and London Conferences. Cornish in his Encyclopedia indicates that H. M. Manning was stationed at White Fish Lake in 1874. The evidence at hand does not support this statement. The explanation seems to be that it was decided at Conference to send Manning to White Fish Lake and Steinhauer to Woodville, but later this order was changed and Manning remained for the year 1874 in Ontario, and Steinhauer continued at White Fish Lake as stated above.

Another name which appeared among the few in the Middle West in this formative period, was that of Lewis Warner, who was received on trial in 1831. In 1874, after

forty-three years service in many charges, he appears as stationed at Victoria, and in 1875 at Edmonton House. On the completion of that year he returned to Ontario, joined the London Conference and appears as a superannuated minister. One begins to wonder what lay behind the appointment of one so far advanced in the ministry to a charge so remote and so unusual in its character.

Some appear in the list of this period, whose significant work and achievement found its climax in the Methodist Church after union in 1884. Among these was John Wesley Bell, received on trial in 1870. In that year he was sent to Victoria College and in 1877 graduated with a B.D. degree, being one of the few who carried this degree without a B.A. The others being A. M. Phillips, Andrew Stewart, Gervase Smith, John Weldon Freeman, and R. W. Wallace, all in 1877-8. After his graduation in 1877, Rev. J. W. Bell was stationed at Point Douglas, where he remained for two years. Following this appointment he pioneered on the Nelsonville mission, whose headquarters were about ten miles north of Morden, during 1879-80-1. He was removed to Crystal City in 1881. At the time of the union, in 1884, he was serving the Carberry charge. J. W. Bell possessed a bright, alert, acquisitive mind. His knowledge of things and affairs was extensive. He was a good preacher, a vigorous debater, and unfailing in his attention to the needs of his people. From 1890 to 1895 he gave his time, by permission of his Conference, to Gospel temperance work, in Ontario. For this work, both by training and instinct, he was particularly adapted.

Arthur Whiteside received on probation in 1872, spent 1873 at Montreal Theological Institute, and appeared as the incumbent at Edmonton House in 1879, where he remained two years. In 1881 he was stationed at Prince Albert, from which place he returned to the Montreal Conference. After six years in the Far East he returned to the Manitoba and North-West Conference, and in 1898 withdrew from the Conference. He was an active and diligent servant of the Church of his choice. His good judgment was sometimes questioned, but he at all times made the most of his natural ability. Some people thought he excelled in evangelistic fervour, and to this phase

of church work he devoted his talents as late as 1909 in the Saskatchewan Conference. Towards the end of the period, Andrew Stewart and A. B. Hames, 1878, appeared on the lists. But the work of these men was so prominent that it is left for the next period.

LOSSES

From the standpoint of human wisdom and insight it would appear that 1876 was a fateful one for the Methodist missions in the Middle West. Two distinguished pioneer missionaries disappeared from its service. The first was the Rev. George M. McDougall to whose tragic passing reference has been made. In the same year Rev. George Young asked to be relieved from the expanding duties and responsibilities of the Red River District. For eight years, filled with strange and momentous happenings, he toiled in the centre now known as Winnipeg. During those years of devoted service he won the confidence and respect of the rapidly enlarging community. On his retirement from Winnipeg he received many tributes of the esteem in which he was held by all classes in the new city. He returned to his former church, Richmond Street. At the Conference in 1879 he was appointed to Berkeley Street, and was made President of the Toronto Conference and Chairman of the Toronto District. In the spring of 1879 he was honoured by Cornell College in Iowa with the degree of D.D. After a lapse of three years he returned on December 19, 1879, to the gateway city of Emerson, where he ministered with indefatigable zeal to the thousands who in those eventful years crowded through that gateway to find for themselves new homes and new hopes on the untamed prairies. Here he remained until 1882, when the Annual Conference left him for one year without an appointment at his own request. But new and important events, both for him and the West were in the offing. In 1876 John Ferguson German was appointed to Grace Church, Winnipeg, and made Chairman of the Red River District. After four years of service in a transition period, Mr. German returned to Ontario and did not again serve in the Middle West.

The period just closing was marked by some very significant events. Some important foundations were laid and an impressive background established for the great movements soon to appear on the horizon. Much of what was attempted was spade work, or what Rev. Wellington Bridgman afterwards called, "Breaking Prairie Sod." The results were neither spectacular nor impressive, but they were necessary if ever an abundant harvest could be reaped. Two outstanding personalities dominated the period; men whose lengthened shadows gave shape to the things which must shortly come to pass. The West owes much to the sanity and devotion of Rev. George Young and to the zeal, courage and heroism of Rev. George McDougall.

THE FOURTH PERIOD: 1883-1897

Organization and Expansion

CHAPTER IX

A TIDE OF IMMIGRATION

WITH THE COMING of the eighties came a new day for the prairies. The events of the past decade did much to focus the attention of Eastern Canada on the new empire, recently purchased by the Dominion Government. The Red River Rebellion heads the way; the Pacific Scandal followed, with its heated and prolonged debates regarding railway plans and railway construction. To these were added the National Policy, and the bargain with the Canadian Pacific Syndicate to build a railroad across the vast area, over the mountains and on to the Pacific. Around the firesides of Eastern Canada many were thinking deeply, talking fluently, and planning vigorously, in regard to this new land, about which so much was being said in the press and Parliament. Then the trek began in earnest. This movement of the young, the strong, and the brave, created a problem for the Government and particularly for the Churches operating in the broad area. Soon the Methodist limits of White Mud Creek and the Pembina Mountains were crossed and as new settlements pushed out into the unoccupied places, new charges were located through which the spiritual needs of eager settlers found immediate attention. In a short time, promising centres for religious services were located up to Regina and beyond to Moose Jaw Creek and Old Wives Lake. To cope with the pressing situation arising out of this influx of people, the Methodist Church girded its armour and with a courageous spirit undertook the responsibility of discharging its duty to the throng pressing into the vast open spaces. A boom of tragic proportions followed, with specula-

tion rampant, soon to be succeeded by deflation and some financial disasters. A boom in real estate is an unfortunate experience in any community enriching nobody and leaving many financially embarrassed for years to come. The middle eighties brought the reaction and men's minds returned to the normal processes of business in a depressed and bewildered condition.

In the hope of retrieving disturbed fortunes, members left Eastern charges and moved out into new areas in the West, to begin life anew. As they moved out they left heavy liabilities behind. They were definitely ready for a venture.

METHODIST CHURCH AND BOOM CONDITIONS

As an indication of the attitude of the Methodist Church to speculation in general and to this inflation in particular, the following quotation from the pastoral address of the Toronto Conference of 1882 is significant and revealing:

Never was the apostolic admonition more worthy of being remembered than at this hour, "They that would be rich fall into temptation and a snare." The ambition to acquire wealth has become all-absorbing and pervades all classes of society. We cannot close our eyes to the fact that the ages have unconsciously waited for the opening of the golden gateways of our great North-West. Brilliant opportunities invite forward, but awful dangers threaten the advance. With judicious enterprise we are in deepest sympathy. Adventure, when sustained with prudence is a good tonic and is consonant with the very genius of Christianity. But the spirit of reckless speculation has kindled the fires of an unrestrained avarice, which devours and destroys the spirit of simple piety and issues in utter shipwreck of faith and of a good conscience. The higher the speed the greater the oscillation and the fewer the safeguards, while the more terrible the plunge, when the rails of a more steady run cannot be kept. Your life, beloved brethren, is not so much a question of success as it is of character. Poverty unimpeached is more to be desired than wealth, stained with dishonour.

This statement was prepared and submitted to the Conference holding its sessions in Elm Street Church, Toronto, from June 14th to June 24th, 1882, by Rev. A. Sutherland and Rev. W. H. Laird, and constitutes the first of a long series of



**THE METHODIST CONFERENCE, ZION CHURCH, WINNIPEG
1885**

RECENTLY UNITED METHODIST CHURCHES TOOK INITIAL STEPS
TO ESTABLISH WESLEY COLLEGE

- | | |
|-------------------------|------------------------|
| 1—Rev. R. N. Avison | 27—Rev. S. E. Colwill |
| 2—M. H. Fieldhouse | 28—Rev. Andrew Stewart |
| 3—J. Ellis | 29—Rev. Wm. Halstead |
| 4—Rev. W. R. Morrison | 30—Rev. A. H. Anderson |
| 5—Rev. I. N. Robinson | 31—Rev. O. Darwin |
| 6—J. W. Sifton | 32—Rev. E. A. Stafford |
| 7—Rev. Joshua Elliott | 33—Rev. Thos. Lawson |
| 8—D. W. Barker | 34—W. A. Prest |
| 9—Rev. J. Rawson | 35—Rev. J. F. Betts |
| 10—Rev. Joshua Dyke | 36—Rev. J. F. Ruttan |
| 11—S. R. Parsons | 37—Rev. Andrew Gordon |
| 12—J. Elliott | 38—Ferris Bolton |
| 13—Rev. W. Bridgman | 39—Rev. W. H. Buckler |
| 14—Rev. W. L. Rutledge | 40—Rev. W. J. Hewitt |
| 15—Hugh Harley | 41—Rev. A. D. Wheeler |
| 16—Rev. Wm. Rogers | 42—Clifford Sifton |
| 17—Rev. T. B. Beynon | 43—Geo. Brownridge |
| 18—Rev. J. M. Harrison | 44—Rev. Geo. Hanna |
| 19—G. H. Campbell | 45—Rev. Thos. Argue |
| 20—Rev. Jas. Woodsworth | 46—H. Collins |
| 21—Rev. A. J. Bartrop | 47—Rev. Chas. Crichton |
| 22—Rev. A. W. Ross | 48—Rev. R. B. Laidley |
| 23—Rev. Caleb Parker | 49—Rev. Geo. Daniel |
| 24—Rev. J. A. Williams | 50—A. M. Paterson |
| 25—E. Wilson | 51—Rev. Enos Langford |
| 26—G. W. Beynon | |

declarations of the Methodist Church on the question of the believer's responsibility for assuming the right attitude to the acquisition and the use of wealth.

The persistent proclamation of this truth found its readily accessible conditions of repentance and faith. A new order was breaking on a disrupted world. The new order did not necessarily involve a new government, new legislation, or a new economic system, but it did demand a new individual, begotten from above, possessing a new ideal, filled with a new passion, and ceaselessly striving to realize in his society the principles of the Kingdom of God. The persistent proclamation of liberating evangelical truth by itinerant ministers of the Gospel found its readiest response in the conditions obtaining in the Middle West. Here the old alignments were being broken up by the unbounded sweep of the prairies, by the formative condition of affairs, and by a new sense of importance begotten in the individual by the possession, in his own right, of a farm of one hundred and sixty acres of virgin soil. No lord or master had ever set his oppressive heel on these broad acres. A sense of freedom filled these untenanted spaces. The newcomer felt himself restrained only by the natural forces of a new and undeveloped heritage. As these settlers turned their faces to an unknown west they left some cherished associations of abiding value behind but they carried with them that courage, determination and industry which alone make a great people.

The General Conference of September, 1882, passed three resolutions of great significance to the Middle West. The first of these was to detach from the Toronto Conference all that area west of the Great Lakes and east of the Rocky Mountains. The second was to erect in this territory an Annual Conference whose duty it would be to organize the rapidly increasing communities along religious and spiritual lines. The Provincial Government organized these areas into municipalities, and entrusted to the care of these organizations specified responsibilities as to roads, taxes, and education. The next important step taken was to select one man and entrust him with the responsibility of convening the representatives in that area, of constituting them into a conference, of presiding over its initial session and of continuing to direct its operation for the

first year of its life. The third decision was to provide for the appointment of a Superintendent of Missions in the new territory. It left, however, the selection of the person for that important position to the Board of Missions.

Immediately after the close of the General Conference, the Board of Missions convened and appointed the Rev. George Young to the important post of Superintendent of Missions in the North-West on September 29th, 1882. After a brief conference with the Board of Missions the new Superintendent left for the West on October 2nd of that year. On reaching Winnipeg, he at once took up in real earnest his new responsibilities by giving attention to some problems in and around Winnipeg. He then started for Regina, the new capital of the North-West Territories. The name was changed from "Pile of Bones" to the simple and expressive name of Regina. It was a city on the Canadian frontier, and bore all the marks of frontier life. After assisting Rev. J. Hewitt, the first Methodist minister at Regina, at services in the large tent, he moved on in company with Mr. Hewitt, to Moose Jaw Creek, and beyond to Old Wives Lake. On the return journey he spent another Sunday with Mr. Hewitt in Regina, and there started a subscription list for a new church. This initial appeal was made on October 15th, 1882. The response was such that with some assistance from the Church Extension Board, there was reasonable ground for the hope that the tent would be replaced by a building suitable for service in Western winter weather.

On his return to Winnipeg, after travelling 4,322 miles, and visiting eight of the newly formed mission fields, the new Superintendent left on October 23rd for Eastern Canada, to present the claims of the West and to arouse the interest of Eastern Methodists in the recently organized, but expanding and promising work, in the territory of the Middle West. The balance of that year 1882, he travelled widely in Prince Edward Island, Nova Scotia and New Brunswick. It was perhaps due to the representations, sanely presented, by this enthusiastic missionary, that widespread interest in the new areas was awakened among the people of Eastern Canada. However it came about it did happen that early in the progress of settlement, many citizens of high character and fine spirit found new homes for

themselves in the opening up of the prairies. The missionary message reached the hearts and hopes of that splendid class of men and women who have always made a valuable contribution to the moral atmosphere, the spiritual devotion, and the economic stability of Canada's opening life, particularly in the Eastern provinces.

After an extended tour through the Maritimes, Mr. Young entered upon a vigorous campaign in Ontario. This continued for only a few weeks, as a serious illness induced by strenuous effort in interrupted modes of life, called a halt. Engagements had to be cancelled. By several weeks of rest and convalescent care, his health was sufficiently restored to permit him to resume his regular duties, as Superintendent of Missions. He left Ontario in March, 1883, for the North-West, spent April, May, and part of June of that year, in visiting new missions and exercising oversight of the mission work in Manitoba and the Territories. In June, 1883 he journeyed to Peterboro to attend the Toronto Conference, to prepare for the erection of the original two of the western districts, at that time extended into five, into a new Conference, and to plead with the Conference to send him an enlarged contingent of men to meet the extending needs in his wide superintendency. On July 3rd he left Ontario, by way of the Great Lakes, to prepare for the meeting of the first session of the Manitoba and North-West Conference. This new Conference became the executive organ of Methodist work between the Great Lakes and the Rocky Mountains, and continued to discharge that function until 1904, when that historic Conference was broken up into three, each much stronger than the original Conference at its formation in 1883. The twenty-one years saw stupendous changes in both the extent and the character of the Methodist cause in that broad domain.

THE ANNUAL CONFERENCE OF THE METHODIST CHURCH

The erection of an Annual Conference in Manitoba and the North-West Territories marks a distinct era in the history of the Methodist Church in that vast new land both for its internal management and its external relationships. The

Annual Conference filled a significant place in the life and the administrative operations of that church in the territory assigned to its administration. Any attempt to tell the story of Methodist achievement must assign a place of importance to the Annual Conference. Accordingly, it seems advisable to give some account here of this court through which the Methodist Church functioned. Such a court possessed large powers and serious responsibilities. It was composed of all the ordained ministers in the area assigned to it by the General Conference and an equal number of laymen elected at the district meeting in the spring preceding its annual assembling. The Annual Conference appointed the delegates to the General Conference which was the supreme legislative body of the whole Church and its representatives to the Boards, Councils, and Standing Committees of management in the Church. It alone could admit a young man to a course of training for the ministry and drop him at its will if he seems unlikely to be successful. It appointed from its own group a Board of Examiners whose duty it was to prepare and conduct the annual tests prescribed for those in preparation for the ministry known in Methodist terminology as "probationers" and to report the results to the Conference on the basis of a preserved record. This Board made the final recommendation as to the academic fitness of the probationer. The Annual Conference alone admitted a probationer to full connexion and ordained him to the office and work of the Christian Ministry and alone disposed of the case of each minister when the time for retirement arrived, or when resignation and withdrawal were sought. It alone made the final decree respecting a minister for irregular withdrawal or for improper conduct.

To each Annual Conference was assigned a section of the country for its jurisdiction by the General Conference. This area the Annual Conference carved up into districts recognizing in each district the charges, circuits, and missions already established and provided for the erection of new fields or the adjustment of old ones. In each district it appointed a chairman from the ministers stationed there. Through a stationing committee composed of the chairman of the district ex-officio and one other minister elected by the district it stationed the

ministers and probationers for the ensuing Conference year. The decisions of this committee were final and only the chairman of a district could make an adjustment in the appointments made. The principles involved in these appointments is that every field should have a supply and every minister a field. Through committees of its own appointment it reviewed and examined the reports of the work of Connexional Boards, Standing Committees and related institutions such as Missionary Enterprises, Superannuation Fund, General Conference Fund, Church and Parsonage Aid Fund and Embarrassed Trusts. It paid strict attention to all such local interests as the Sunday Schools, the Epworth Leagues, the State of the Work, the Statistics for the year, and such local financial matters as the Contingent Fund, the Annual Conference Fund and Lay Agencies and any cases of unusual sickness or distress. Every sale or transfer of property to be legal must have the specific approval of the Conference. At the Annual Session a fitting memorial service with an obituary record prepared for publication in the minutes was held for each minister and probationer who had died in the year. Beyond its internal interests it extended its concern for community matters such as Sabbath Observance, Temperance, Moral Reform and Social Improvement. All these social concerns were brought to the attention of the Conference by reports from accredited Committees. Such reports were subject to debate, discussion, and decisions to modify or endorse. The decisions were recorded in a journal and a published digest of all important matters became known as the "Minutes of the Conference." At each Annual Conference the ministers prepared and issued a document known as a "Pastoral Address." This address, after an expression of devout thanksgiving, gave a review of the spiritual conditions prevailing in the conference and in the outside world. To this was added a fervent exhortation intended to quicken the member's interest in spiritual growth, to stimulate his zeal for the things of the Kingdom of God and deepen his devotion to the cause of Christ. The address closed with ardent prayer commanding believers to the unfailling Grace of God.

Beyond this multitude of critical reviews, administrative decisions and official acts, the Annual Conference performed two other highly useful functions not set forth in this programme.

This yearly gathering of ministers and laymen with no distinction as to status and little distinction as to dress provided an occasion for brotherly fellowship. A time when men with a common background, and a common purpose, with similar experiences and like restrictions, with the usual trials and triumphs (there were no defeats in their vocabulary) unburdened their hearts to their fellows, found their lot of hardship and privation to be a common one. They felt in their souls the rising tide of new courage and fresh determination as they chatted with each other about their hopes, their longings and their prospects. What an occasion! Who would venture to assess its significance for that group who lifted their eyes to the hills and forgot themselves. Beyond this the Conference planned to be an occasion for mental quickening and spiritual renewal by prayer and testimony, by the discussions under the leadership of reputable scholars of topics vital to the Christian faith and by addresses and sermons packed with informative and inspirational value. The reader can easily see why the Annual Conference is chosen as the centre around which the plans, ventures and achievements cluster and the story turns.

The Methodists of Winnipeg were then using as a place of worship Wesley Hall Block. This building was situated on Main Street, near the corner of Water Street. Grace Church, in 1881, was found to be too small to hold the congregations which gathered. To make adequate provision for the increased congregations, a large building was erected, the ground floor of which was used for stores and the upper floor for church services. The original Grace Church opened in 1871 was incorporated in this building. This structure served the Methodist Church, as a place of worship and congregational activity, until September 30th, 1883, when the present structure, known widely as Grace Church, was formally dedicated. This block was built in the pastorate of Rev. S. D. Rice, in 1881, and continued to be occupied during the time when

Rev. J. E. Starr was pastor, up until the summer of 1883. In the summer of that year, Rev. E. A. Stafford was appointed to Grace Church, Mr. Starr gave attractiveness to the services in Wesley Hall, No. 3, by his arresting personal characteristics and unique powers, while Mr. Stafford made the pulpit of the new Grace Church attractive and appealing by the virility and vigour of his sermons. This Wesley Hall, No. 3, was destroyed by fire in 1886.

THE FIRST ANNUAL CONFERENCE IN THE MIDDLE WEST

In this hall the first gathering of the newly constituted Methodist Conference of Manitoba and the North-West opened its sessions, August 1st, 1883. According to the direction of the General Conference of 1882, Rev. George Young called the Conference to order and presided as first President at all the sessions of that historic meeting. The ordained ministers of the five districts erected by the Toronto Conference with an equal number of laymen appointed by the Spring District Meeting, constituted the membership of that assembly. As was fitting, the Conference opened with a prayer meeting, in which the burden of the prayers was that the God of Wisdom, Grace and Power, would bless this new venture, and make it a means of furthering the interests of the Kingdom of God in this new and promising land, and that God would help them to be faithful to the great trust committed to their keeping. After the prayer meeting, the President delivered his official address. In that memorable charge, the President emphasized in a truly catholic spirit, the deep significance of this occasion, and then recalled the steps taken by the General Conference to provide for the organization of this assembly. After noting some of the important matters that would engage their attention during the sessions, such as a careful organization and a close supervision of the work, according to the discipline of the Methodist Church, he laid particular stress on three things: first, the sustenance of connexional funds; second, the vigorous extension of mission work; and third, the promotion of great educational interests. (See *Manitoba Memories*, page 348.) He then lifted his eyes to the expanding areas to which these

ministers and laymen would go, and in a few sentences pointed out the responsibility which rested on them as the guardians of the spiritual and moral welfare of the new settlers, whose increasing numbers would demand long drives, much exposure, many sermons, and unremitting pastoral oversight. Having finished his address, he called upon the assembled representatives to appoint a Secretary, who would keep an accurate account of the proceedings of the Conference. To this important office, a pioneer missionary in the Northland, was elected (the Rev. John Semmens). The Rev. J. E. Hunter was appointed Assistant Secretary. The President then introduced to the Conference the Rev. Dr. S. D. Rice, President of the General Conference. In brief address, Dr. Rice sought to impress on the workers the broad significance of the great heritage in which they were called to lay the foundations of enduring greatness.

After these opening exercises of a highly impressive and inspirational character, the Conference addressed itself to the routine business of an Annual Conference, observing an order long enshrined in Methodist tradition. Following the time-honoured custom of the Methodist Conference, the Friday evening, August 3rd, was given over to a "reception" service. This was made the occasion for two very impressive addresses in which the functions and prerogatives of the Christian ministry received interpretation and proper emphasis. The first address, after moving a resolution to admit these candidates into full connexion, used the occasion to set forth the duties, responsibilities, and opportunities, of the Christian minister. The second, frequently was content to formally second the motion but sometimes went far afield. To this meeting the public was invited, and it was usually regarded as one of the high-lights of the Conference sessions. At this reception service John Peters and Albert D. Wheeler were admitted to "full connexion" and their ordination set for the following Sunday, August 5th, 1883, George Roddeck having been ordained by the Presbyterian Church was admitted to the ranks and William Barker was appointed for special ordination. The Rev. Dr. S. D. Rice, President of the General Conference, moved the reception of these first candidates, and the Rev.

E. A. Stafford, the new pastor of Grace Church, seconded it. The Rev. O. R. Lambly, M.A., of Port Arthur, in a brief but fitting address, supported the motion. By a standing vote of the members of the Conference, indicative of the recognized importance of the occasion, the motion was adopted. On the Sunday morning, after a sermon to suit the occasion, John Peters, Albert D. Wheeler, and W. M. Barker, were duly ordained to the office and work of the Christian ministry. The ordination sermon was preached by the Rev. John F. German, M.A., who was at that time the retiring minister of Grace Church. Thus began a long and noble procession.

During the sessions of an Annual Conference of the Methodist Church, the evening meetings were open to the public and being usually well attended were utilized as occasion for stimulating general interest in the enterprises and undertakings of the Church. Addresses were delivered by Rev. John Maclean, B.A., Rev. Andrew Ross and Rev. John McDougall. All the speakers were representatives of the work among the Indians.

On Saturday evening an enthusiastic temperance meeting was held at which Rev. J. W. Bell, B.D., and Rev. W. T. Dyer spoke, with fine effect. Earlier in the session the report of the temperance committee was presented and adopted. The report expressed its faith in legal prohibition as the only essential safeguard against the evils of intemperance. It urged that support be given to specified temperance organizations operating in the area, and that renewed efforts be made to stimulate a deep interest in temperance among the young and especially among Sunday School scholars. The following excerpt taken from it, is revealing as to conditions then prevailing, and as to the attitude of the Manitoba and North-West Conference to the so-called alarming invasion of the liquor traffic into the social life of the community:

"We would call the attention of this Conference to the fact that the liquor permit system has been terribly abused in the territory added to Manitoba and in the North-West, and would respectfully suggest that this Conference should present a humble address to the Lieutenant-Governor of Manitoba and to the Lieutenant-Governor of the North-West Territories, setting forth the facts of

the case and urging that the provisions of the law be strictly enforced in spirit and in letter, and that this Conference should memorialize the General Conference to approach the Dominion Government in the same way and to the same effect."

Growing out of the reports of committees the Conference prepared a careful address to the Lieutenant-Governor of Manitoba, Hon. J. C. Aikens, whose presence at some of the sessions was greatly appreciated, and to the Lieutenant-Governor of the North-West Territories, the Honourable E. Dewdney. Both addresses conveyed hearty expressions of loyalty to the Government, as well as unrestrained readiness to co-operate with the Governors in all their efforts to promote the welfare of a scattered and struggling people. The Conference appointed a committee to approach the Legislature of the North-West Territories to secure such legislation as would provide the necessary acts of incorporation entitling the Methodist Church to hold property in that area and further to urge that all titles to property should, as far as possible, conform to the Model Deed.

A committee of ministers and laymen was appointed to co-operate with an existing board to see that a college under Methodist direction for both sexes was provided in the Manitoba system of higher education, for the youth of the Middle West. The system prevailing in Manitoba at that time was unique among universities. Reference to its peculiar features will be made later.

To the new centre at Regina were added in 1883, Qu'Appelle, Carrot River and Prince Albert, of the Brandon District, with new points opening along the line of the C.P.R. as far as Medicine Hat, to constitute the new District of Regina, stretching all the way from Moosomin to the banks of the South Saskatchewan. For the first time, Saskatoon and Battleford appear on the list of stations as missions of the Regina District, but no appointments were made to these points in that year. Only one point, Prince Albert, north of the line of the C.P.R. enjoyed the ministration of an ordained minister, Broadview had Rev. J. H. L. Joslyn in charge; Moose Jaw, Coleman Brislow, M.A., as minister; and Medicine Hat, the

Rev. Wellington Bridgman. To Medicine Hat was added the letters C.P.R., which may be interpreted to mean that the extending lines of the C.P.R. were entrusted to the young and vigorous pastor of Medicine Hat.

In the midst of the reports and deliberations of the last day of the Conference, the Rev. Henry Ward Beecher entered the room, was introduced to the President, by Rev. E. A. Stafford, pastor of the church in which the Conference met, and through the President was presented to the Conference. It was a rare treat for many of the members, who had spent years on the untamed frontier, to hear a man of such eminence and renown as Henry Ward Beecher. After giving a brief description of his missionary experience in the wild wastes of Indiana and Illinois, he then gave a graphic picture of the unique character of the work entrusted to the care of these young men, buoyant with hope and lusting for action. Among other things, he said that rare opportunities for great service would come to other men in subsequent years, but no opportunity, however great, could just parallel the chances which lay before their expectant hearts.

The statistical report showed that within the bounds of this Conference there were 2,883 members, 269 preaching places, 68 Sabbath Schools, with 3,000 scholars; that in the past year \$13,085 had been raised for ministerial support and \$3,500 for Missions. In that initial year 1883-4, the missionary society contributed \$30,592 to the work of the Methodist Church in the Middle West.

The Manitoba *Free Press*, in commenting on the Conference and its character, said that the ministerial force of the Conference numbered about seventy and in closing its comment, made the following encouraging statement:

The first session of the new Conference was worthy of such a body. It was marked throughout by the greatest unanimity and energy in action. Business of the highest importance was transacted with a promptitude and a freedom from petty dissensions and bickerings, which older bodies would do well to take pattern from.

The list of stations issued by the new Conference of 1883 added to that of 1882, in the Toronto Conference, one new charge in Winnipeg, Bannatyne Avenue, with Rev. George Daniel as pastor. The largest addition of new charges occurred in the Brandon District, where the following appear for the first time: Antler incumbent, Rev. Albert D. Wheeler; Shell River, with Rev. Henry Kenner as minister. Henry Kenner, a careful, conscientious, conservative servant of God and Christianity, entered the Middle West in 1882, at Nelsonville, where he was stationed for that year. From 1855 to 1861 he was a member of the Bible Christian Conference in England. From 1861 till the Union in 1874, Henry Kenner served the Bible Christian Denomination in Canada. In that year he was received into the Methodist Church by credentials. After the Union of 1874, he was stationed at Manvers, Madoc and Hastings. The remainder of his life work found him the diligent, persevering, patient pastor of the flock at Rapid City, Cypress River, Chater, Emerson and Stockton.

On that fair August morning, 1883, about seventy young, vigorous men sallied forth to care for the interests of the Methodist Church in the Middle West, and through that care and oversight to promote the welfare of the Kingdom of God. The individuals composing that heroic band were men who possessed a religious experience and were convinced that essential Christianity consisted in the knowledge of sins forgiven, in the consciousness of the love of God shed abroad in their own hearts by the incoming of the divine spirit. Having these convictions and experience they realized that their task was to get men, women and children to share with them the joy of a personal salvation and of an abounding hope. They all knew something from practical experience of the art of awakening spiritual yearning and then of leading such awakened persons to Jesus Christ who alone could satisfy the newborn aspirations. Their ritual was simple, their doctrines few and fundamental and their sermons were aflame with a consuming passion for the salvation of souls. They were physically vigorous, mentally alert, spiritually devoted, saying as they went, "This one thing I do."

A FEW WORKERS

Before leaving the opening years of this fourth section of the work, reference should be made to some persons who helped to lay foundations but early ceased to serve in this area. The first of these is Rev. Thomas W. Hall, received, on trial in 1871. After serving at Chatsworth, twice at Huntsville, with a year at Spence, between the two pastorates at Huntsville, he was stationed, in 1880, at Birtle. The next year, 1881, found him at Milford and Souris Creek. In 1882 he was stationed, by the Toronto Conference, at Yale and Lytton, B.C. To that province he gave long and valued service, finishing at Chilliwack, in 1902. The second was Alfred J. Barltrop, who was received on trial in 1873. He was stationed in 1881 at Burnside, where he laboured for three years. After a year's service at Minnedosa, and one at Alexander, he withdrew to join the New York Conference of the Methodist Episcopal Church. When only thirty-nine, in 1891, having been handicapped with a body, never robust, he passed into the spirit world, where physical weakness no longer impedes the outgoings of the soul.

A third was the Rev. John E. Hunter, who was converted in 1876, received on trial in 1879, and admitted into full connexion in 1882. In 1878-9 he was a student at Victoria College. In 1882 he was stationed at Dominion City by the Toronto Conference. After spending two years at that point, where the memory of his zealous evangelistic effort lingered long after he had won distinction as one of Canada's foremost evangelists, he asked the Manitoba Conference in 1884 to leave him without a station, with a view to evangelistic work. Later in that year he and Hugh T. Crossley combined their efforts to promote vital evangelism among the churches, and became the successful pioneers in a unique but distinct movement to advance the cause of heartfelt religion by entering on directed campaigns in the churches. Something may be said about this movement at a later stage in the story. In 1887 the name of John E. Hunter appeared in the St. Thomas District of the London Conference, and remained identified with that point during the remainder of his eventful life.

METHODIST UNION

In the autumn of 1882, the legislative bodies of the various denominations which operated under the Methodist tradition, discussed the question of forming a union of all such related churches. Each appointed a committee to meet a similar committee from other similar denominations to see if some satisfactory basis of union could be reached. These committees convened in Carlton Street Primitive Methodist Church, and under the chairmanship of Rev. Albert Carman, Bishop of the Methodist Episcopal Church of Canada, with Rev. A. Sutherland of the Methodist Church of Canada, as secretary, were able in a short time to reach an agreement on a proposed basis of union. This agreement was then submitted to the various congregations and to the forthcoming Annual Conference for consideration and action. The proposed basis was heartily endorsed by the various courts and sent forward to a General Conference to be convened by the authorities in the various denominations. The delegates selected to form this General Conference assembled in the Methodist Episcopal Tabernacle of Belleville, on Wednesday, September 5th, 1883, and at that Conference in the city of Belleville, passed all the necessary legislation required to form a union, bringing into one body the Methodist Church of Canada, the Methodist Episcopal Church in Canada, the Bible Christian Church in Canada, and the Primitive Methodist Church in Canada. This Conference provided that the entire work across Canada should be divided into ten Conferences and that the union should become effective as from July 1st, 1884, and that the new body should bear the simple and impressive name, The Methodist Church. The new Church had a membership of 169,803, a working force of ministers numbering 1,633, with churches and parsonages valued at \$9,130,870. At that point the Manitoba and North-West Conference, had 3,248 members, 63 workers, and churches valued at \$113,149. A new day had dawned for Methodism in Canada, and particularly for the Middle West.

The union of 1884 brought into the Manitoba and North-West Conference of the Methodist Church of Canada a few

men of noticeable merit, who had appeared recently as representatives of the smaller Methodist denominations in the Middle West. The names of these were: Rev. Joshua Dyke from the Primitive Methodists; Rev. Thos. Argue and Rev. F. M. Finn from the Episcopal Methodists and Rev. Andrew Gordon, James Hoskin from the Bible Christians.

The directions of the General Conference of 1883, which consummated the union, were that the different bodies should close up their respective efforts in June, 1884, and make ready to operate as a united Church on July 1st of that year. The Manitoba and North West Conference of the Methodist Church of Canada, assembled in Brandon, on Wednesday, June 11th, 1884, and after transacting the business belonging to the Conference, closed its session on the morning of Thursday, June 12th. On the afternoon all the ministers and lay representatives, numbering fifty-six, of the uniting bodies convened in the Methodist Church, Brandon, and at once proceeded to organize the new Conference. A strong spirit of hope, assurance and rejoicing, prevailed. The new Conference bore the name of the Manitoba Conference of the Methodist Church. This description was simple, dignified, and enheartening.

At the closing sessions of the Manitoba and North-West Conference on Wednesday evening, June 11th, 1884, Clement Williams and W. H. Spence were received into full connexion, and ordained in the United Conference, on Sunday, June 15th, 1884. Clement Williams came West from New Brunswick, in 1882. Cornish says he was converted in 1880, sent to Alma, N.B., under the Chair, for 1880-1. In 1881 he was received on probation. In 1882-3 he was assistant to the Rev. Thomas Lawson, in Brandon. During 1883-4 he served the mission at Miniota. After ordination he was stationed at Moose Jaw. In 1886-7 his charge was Selkirk, and in 1887-8 he was stationed at Banff, and the next year at Emerson. He then withdrew from the Methodist ministry and joined the ranks of the Anglican Church. He was spoken of as a very acceptable preacher, but did not find the itinerant system suitable to his tastes.

W. H. Spence was received on trial in 1879. For the next two years he served as a probationer in the London Conference. In 1882 he was a student at Victoria College. The year 1883 finds him at Brandon, and in 1884 at Rat Portage. The chapter of his services as a Methodist minister closes in 1886, with the simple statement, "He withdrew."

The ministers and laymen of the uniting Churches assembled in Brandon, June 12th, 1884, to constitute the first annual Conference of the United Church. On motion, the Rev. E. A. Stafford was chosen president, *pro tem.*, and the Rev. James Woodsworth, secretary. The names of all the ministers of the new body were called, with those of the certified laymen. By this means the roll of the Conference was fixed. The members then proceeded to elect by ballot a president. The Rev. E. A. Stafford, M.A., LL.B., was elected president, and the Rev. Thomas Argue as secretary. At that Conference the work continued the division of the area within the Great Lakes and the mountains into six districts, with a membership of three thousand, three hundred and sixty persons, three hundred and forty-eight of whom had come from those sections uniting with the Methodist Church of Canada to form the new Methodist Church. Seventy-three charges appear on the list of stations and a working force of sixty-one ordained ministers was appointed to man the widely scattered missions and circuits. Added to these were six probationers, four of whom were appointed to pursue their studies at a projected Theological College to be established in Winnipeg. As that college did not appear the students attended Victoria College, Cobourg.

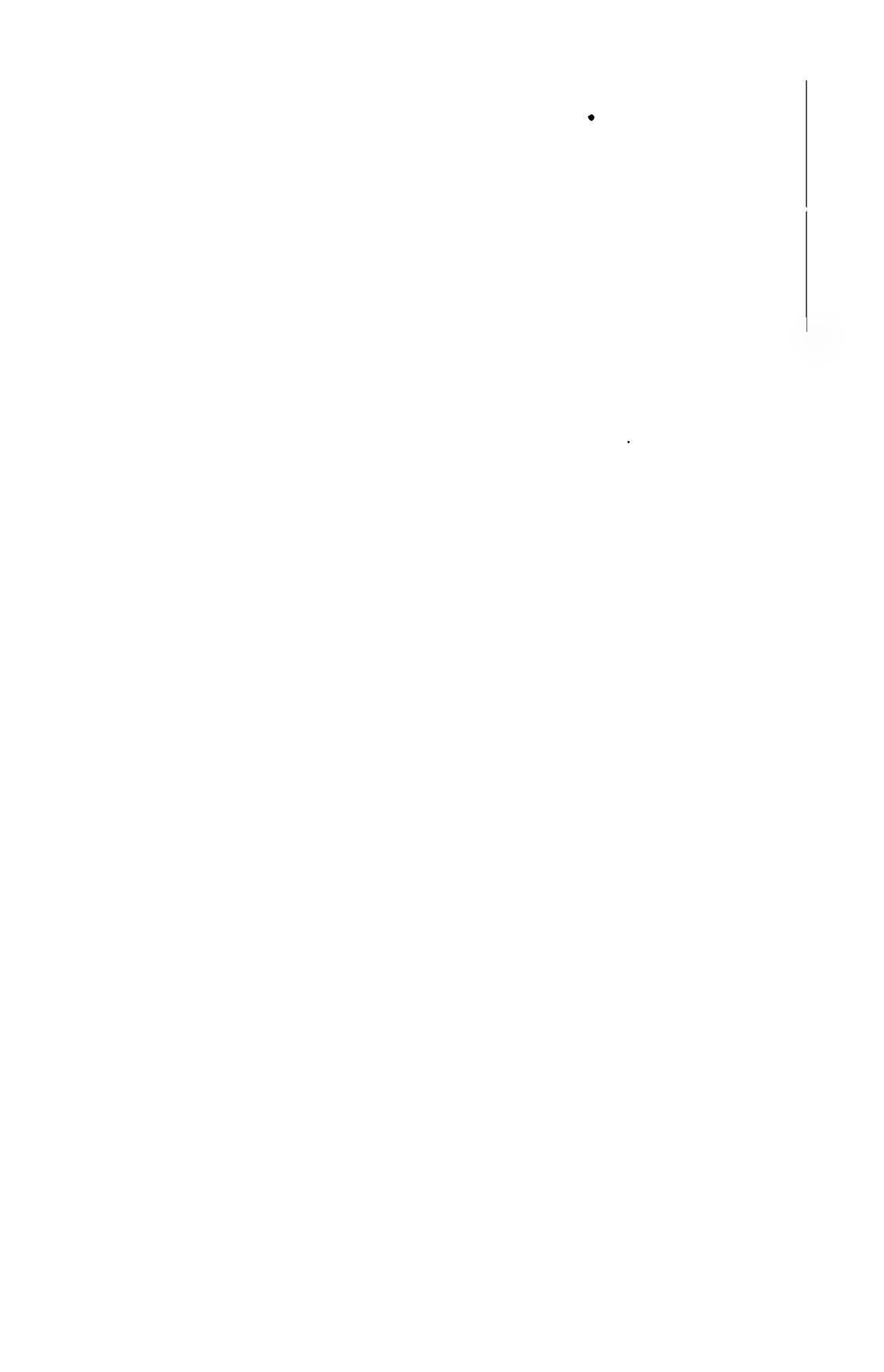
INDIAN MISSIONS UNDER FIRE

The report on the state of the work in the Conference contains a few significant references. In the first place a paragraph in it deprecates the scepticism prevailing relative to the success of the Indian work. In response to this criticism the report makes the following illuminating reply: "Impartial and thorough investigation reveals abundant proofs of the progress of our mission work among the Indians." To this was added the interpretative comment which those who would



PIONEERS OF THE FIRST ALBERTA METHODIST CONFERENCE, 1905

L. J. Johnson W. J. Hosie R. E. Findlay L. R. Macdonald A. S. Tuttle G. W. May
A. A. Lytle R. W. Dalgleish W. H. Irwin J. B. Francis J. C. Miller J. D. Richard J. N. Wilkinson
P. E. Butchart (*lady*) Arthur Barnes T. C. Buchanan C. H. Huestis Thos. Powell A. C. Farrell Jos. F. Woodsworth R. T. Handen



evaluate the work among aboriginal peoples frequently overlooked. "Many of the Indian tribes are in the transition state and nothing but the quickening power of the Gospel is able to elevate and save them. It is impossible in one or two generations to secure such developments as will enable them to occupy the same social and intellectual position as their favoured white brethren possess, but we have been successful in leading them to become pious and devoted Indians." In the midst of these general statements the report inserts one arresting sentence, "The demoralizing influence of the immoral white men has been especially injurious." This brief sentence is sufficient to recall some dismal pages in the early history of the Middle West. Then a section of lawless men, lusting for wealth, pillaged, plundered, and even murdered the helpless natives. To read of the way in which these debased white men deprived the Indian by selling him bad whiskey, and then robbing him of his possessions, and even of the necessities of life, causes shades of crimson to cross the face of honest folk, and feelings of deep disgust swell in the human soul. They thwarted the efforts of the missionary and inveighed loudly against the coming of the force to establish and preserve law and order. This force, hailed by the missionary, and welcomed by the natives, rendered an inestimable service to the cause of security, justice, and fair play, to all who then found a home on these broad acres.

After giving some specific instances of actual success among the Indians, such as the McDougall orphanage and the specific progress of the Stonies, the report closes by expressing regret over the shortage of workers for that particular side of the work, and suggesting that consecrated laymen might be found to be of great service in that field.

On account of an acute attack of illness, the superintendent of missions was not able to attend the Conference, and at its session was granted superannuated relationship, having served for a period of forty-two years, in many positions of great responsibility in the ranks of the Methodist ministry. He was honoured by many distinctions at the hands of his brethren in the Methodist Church in Canada. After his retirement from

active service, he spent most of his time in Ontario. He was, however, a welcome visitor to Winnipeg. On August 1st, 1910, in his 89th year, this man of God, who had served in practically all the important centres in Central Canada, passed quietly into his reward, to hear his Master say: "Well done, good and faithful servant." Few ministers have exercised so formative and so pervasive a ministry in the critical years of Canadian development.

The Conference of 1884, on a motion of Rev. Andrew Stewart, and seconded by Rev. J. F. Betts, adopted the following:

That we hereby express our hearty sympathy with the scheme for the establishment of a Theological College, and that this Conference is ready to co-operate in all proper endeavours to obtain financial aid for such college.

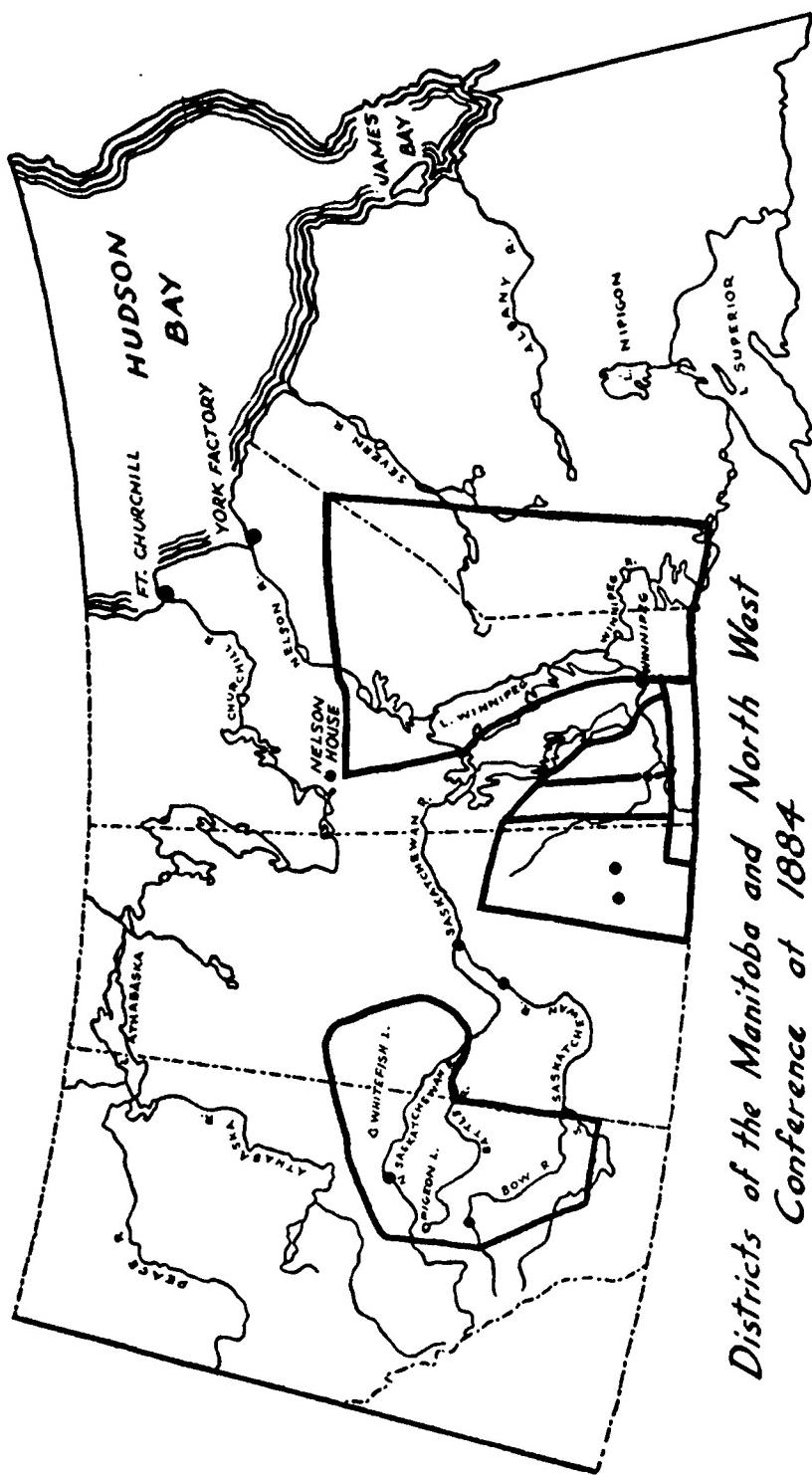
This resolution is significant as being the first step in the direction of implementing the charter for Wesley College forecast in the founding of the University of Manitoba in 1877.

This memorable Conference, the occasion of enlarged faith and revived hope, closed on Monday evening, June 16th, 1884, with the reading of the station list, concerning which no debate arose, and no protest was permitted. Each man took his assigned place, or withdrew from the work of the ministry in that church. Sometimes it was a grim alternative, but the great majority accepted the list of stations with apparent readiness, and went forth to fill as best they could the appointed places, and trying hard sometimes to see the Divine Hand in the appointment. The minutes were read and the benediction pronounced and the Conference closed. On the Monday evening, just preceding the closing exercises, an enthusiastic temperance meeting was held, at which the report of the temperance committee was presented for consideration, and stirring addresses were given. This report was sponsored by Hon. J. W. Sifton and Rev. J. W. Bell. The report expressed satisfaction over the prospect of having "The Canada Temperance Act" submitted to the people of Manitoba, at one specified

time in all sections of the country where not already adopted, and further gave the endorsement of the Conference to the "North-West Territories Act," as a piece of wholesome legislation, bringing extensive benefits to those communities where it was enforced, but expressing regret over its enforcement. Approval, however, was given to an act passed by the N. W. T. legislature assembly to protect the sanctity of the Sabbath. A committee of the Conference was appointed to wait on Governor Dewdney, to urge that the act respecting the sale of liquor be enforced, and thus have the evils attending its abuse removed from the life of the Territories. Further steps were taken to erect committees to promote the temperance sentiment, temperance effort, and temperance legislation, and to represent the Conference on the Executive of the Manitoba Branch of the Dominion Alliance. The next Conference was to meet in Zion Church, Winnipeg, on the second Thursday of June, 1885, at 9.00 a.m. After a brief pastorate at Edmonton the Rev. D. C. Sanderson was transferred out and Rev. R. Lochead into the Conference.

Rev. A. M. Bristow resigned and withdrew to join the ministry of the Methodist Episcopal Church in the United States.

The Conference of 1884 continued to operate through six districts, only five new fields were added to the list. The greatest territorial expansion appeared in the Pembina and Turtle Mountain district, of which area the Rev. Andrew Stewart, B.D., was chairman from 1883 to 1888. Andrew Stewart was a wise and faithful pioneer, first at Crystal City, then at Cartwright, then Killarney, and later at Deloraine, where Rev. P. W. Davies was the first Methodist pastor. Davies was located at the old town. Rev. Andrew Stewart organized the work in the new town, using the railway coaches as his first place of worship, and until a commodious building was erected in the western side of the town. The ground floor of this served as a parsonage and the upper floor as a place of worship. The Rev. Andrew Stewart, with Joshua Herbert Burrow sought to minister to the needs of the Methodist people westward to the Souris, as it returns to Canadian territory. The charge was then named Turtle Mountain. The Antler and Souris covered all



Districts of the Manitoba and North West Conference at 1884

the country lying between the Souris as it enters the United States and as it returns to Canadian soil. The first representative of the Methodist Church in this area was Albert D. Wheeler, who was received on trial by the Toronto Conference in 1879; in 1881 was stationed at the Boyne, in 1882 at Antler and Souris, in 1883 received into full connexion, and ordained. In 1884 his field of service was Miniota and 1885 Plympton. In 1886 he returned to Antler, and 1887 saw him left without a station. In the next year he withdrew from work in the Methodist Church.

Signal developments took place in the territory stretching westward from Medicine Hat to Lethbridge. When the Galt Coal Company's railroad from Dunsmore to Lethbridge was completed in 1884 a free excursion from Medicine Hat was provided. The Rev. Wellington Bridgman taking advantage of this used the occasion to do some missionary work in the new terminal. On the Sunday of his visit he preached at the mines in the morning and held the first Christian service in the town in the billiard hall on Sunday evening. From that time until he left Medicine Hat in June, 1886, Wellington Bridgman conducted a monthly service at that point. Encouraged by an earlier visit to Macleod, he accepted the appointment to that point in the summer of 1886 and thus became Macleod's first Methodist pastor. Near that point Rev. John Maclean had worked as a missionary to the Blood Indians since 1880.

Elton, later Douglas, makes its first appearance with the probationer, W. H. Butler, in charge. Griswold and Alexander were added to the list of stations, under the guidance of John Peters. This part of the country enjoyed preaching services before this time, as outposts of Brandon in 1882. Virden also appears for the first time, under the direction of Rev. T. B. Beynon, to whom reference will be made later. At this time, Cypress River was detached from Beaconsfield and made a separate mission, with "one wanted." To the list in the Saskatchewan District, Stoney Plain was added, and was operated many years as a weak mission, lying between Edmonton and the Indian Mission at Lake Wabamum.

Now the stage is set, having a tentative, but elastic organization covering a vast domain, with over three thousand members, residing in six districts, with sixty-seven charges, five hundred and sixty preaching places, and sixty-one ministers in the active work, and by the Union cleared of intimate denominational rivalries and made ready in some measure for the significant movements already appearing above the horizon, and for a vigorous effort to enter through the gateway of service the promising heritage rich in unmeasured possibilities.

CHAPTER X

UNITED METHODISTS AT WORK

THE CONFERENCE OF 1885, which was convened in Zion Church, Winnipeg, June 11th, 1885, at 9.00 a.m., was the first Conference in the Middle West to follow the regular programme of an Annual Conference, and to discharge its complete function. In 1884 two Conferences were held. When the ministers and laymen of United Methodism, assembled on that June morning, they had been working together for a year. At the opening session the Rev. James Woodsworth was appointed president, with Rev. Andrew Stewart as secretary. The Rev. John A. Williams, General Superintendent, was present and gave helpful direction to the deliberations and definite inspiration to the atmosphere. On a motion, moved by Clifford Sifton, then entering as a young lawyer upon his spectacular political career, and supported by Rev. Andrew Stewart, a resolution was adopted, expressing the appreciation of the valuable contribution which the General Superintendent made to the work and thought of the Conference.

Some tried and trusted servants of the Methodist Church disappeared along various roads from the ranks of those who served on the prairies. By withdrawal, W. R. Morrison, to whom reference has already been made, joined the forces of the Methodist Episcopal Church in the United States: with him went Charles Myers, who came to Manitoba in 1882, being stationed by the Toronto Conference at Boyne River, where he spent the following year. In 1884 he had charge of the Oak River Mission and in 1885 withdrew.

Then the impartial hand of the grim messenger, Death, beckoned to the Rev. H. B. Steinhauer, veteran missionary, on December 29th, 1884, whose life was filled with high achievements and well merited recognition; and also to a recent recruit, the Rev. W. T. Dyer, whose brief ministry gave promise of encouraging usefulness. Mr. Dyer was born in

England and there converted to God. In order to escape the call to the ministry, he migrated to Canada. After being in Canada for a short time, an unexpected telegram from the Rev. Robert Burns, asked him if he would accept an appointment at a specified point. To which came the immediate reply, "If wanted." Then he spent two years in the Wesleyan Theological College, Montreal. In 1881 the Toronto Conference appointed him to Rapid City, Manitoba, where he laboured with great acceptability for three years. The year 1884 found him stationed at Chater. On April 1st, 1884, while the blush of youth was yet on his brow, being at that time only thirty-six, he was called home. The names of these two devoted workers were the first to find a place in the obituaries which appeared in the minutes of the Conferences of the Middle West.

Among those who disappeared by transfer, were the trusted and honoured pioneer, Rev. George Young, and the gifted preacher, E. A. Stafford, who exercised a timely ministry in Winnipeg and the Middle West generally. At this Conference the Rev. John E. Hunter severed his brief but helpful association with Manitoba Methodism. Added to these were two promising probationers, D. S. Houck and W. W. Andrews, each of whom filled an influential position in the Methodist Church; the former in the ranks of the pastorate and the latter in educational circles. Returning to the Middle West from Mount Allison University in 1911, W. W. Andrews became the first principal of Regina College. Into the Conference, along the same highway, came Rev. A. Langford, John Dyke, William Pimlott, C. Teeter, John Pooley, and William Elliott, B.A. Rev. A. Langford spent a helpful pastorate of two years in Grace Church and returned in 1887 to Ontario. William Pimlott, after serving one year at the following places: Rapid City, Oak River, Newdale, and Rossburn, moved in 1888 to the Montreal Conference. The name of John Dyke is on the list of those transferred into the Conference. As this name appears nowhere else in Western records, it must be an error, for Joshua Dyke; but this possible error does not solve the whole of the problem, for records show that Joshua Dyke

was stationed at Calgary in 1884. After serving at Killarney and Deloraine, the Rev. William Elliott went, in 1889, as missionary to Tokyo, Japan, and returned to the Manitoba Conference in 1898. John Pooley entered the work in the Middle West from the Bible Christian Church in 1884, as a supply, and was stationed in that year at Regina, where he remained for two years. His transfer was completed in 1885. After serving Broadview in 1886-8, and the Primitive Methodist Colony in 1889, he withdrew in 1890. Chancellor Teeter, after a long and fruitful ministry in the Middle West, lives in retirement in Winnipeg at Christmas, 1944.

Out of the ranks of the active ministry, by the avenue of superannuation, the Rev. William J. Hewitt passed at this Conference, and was given permission to reside outside the bounds of the Conference. He was stationed in 1880 by the Toronto Conference at Portage la Prairie, and at Qu'Appelle in 1882. He had the honour of founding the Methodist work in the City of Regina in 1882. In 1884 his field of service was Emerson. In 1886 his name appears in the Montreal Conference, and later at Formby, England, where he died in 1899.

At this Conference four names compose the list of those received as candidates for the ministry. These were: J. J. Edwards, Frederick Straw, W. A. Cooke, and William Rogers, who served as a probationer for some years but never completed his studies. Of the first two little is known, beyond the fact that J. J. Edwards was associated with the Rev. Caleb Parker, on the Plum Creek and Souris River Mission. No trace of his name can be found later. Frederick Straw assisted Rev. Thomas Argue in ministering to the needs of the Carman Circuit. No mention is made of this probationer in the list of stations of 1886, but in 1887, by a special resolution, he was granted credentials of standing. W. A. Cooke, who rendered a long, faithful and efficient service, had his first appointment with the unusual direction after his name: "To exchange regularly with the Superintendent of Regina." One wonders why the insertion and for whose benefit.

Among the workers admitted to the service of the Methodist Church appears the name of one who was destined to fill

an important place in the life of the Middle West and beyond. That his name does not appear under the usual question may be due to the fact that his preliminary examination was not complete and that he was a married man. That name was none other than the forceful, vigorous, Oliver Darwin. Some reliable persons affirm that Oliver Darwin was among those received on probation at Conference. Was there a slip in the accuracy of the secretary, or does the suggested explanations cover the omission of his name? The report of the Missionary Society for 1884-5 shows that work was opened at Wolseley on August 3rd, 1884. This point then had a membership of eighteen, which was increased during the year by twelve who entered on the profession of faith. The report was signed by Oliver Darwin and would indicate that he served Wolseley during 1884, in the capacity of supply.

Rev. James E. Allen had been sent to Gladstone by the Toronto Conference in 1882, and after three years' service at this point asked to be left without a station. During the year he withdrew and joined the ranks of the Methodist Episcopal Church in the United States. The word "sent," used above, may sound strange to modern ears. The Methodist ministers were "sent." Then the word "called" was unknown in Methodist circles.

The frequent withdrawals from the work may find its explanation in the following excerpt from the Pastoral Address of that year:

Though there has been no unseemly complaint, yet the hardships and privations of many of your ministers have been ample to justify their claim as genuine successors of the venerated founders of Methodism in America.

In respect to inadequate equipment, to long and sometimes perilous journeys and to the rigours of a severe climate, the heroic days of Methodism can furnish nothing grander than that furnished by the pioneer missionaries on the open prairies.

The difficulties incidental to this work may be briefly set forth in the following facts: First, to a land policy which produced scattered settlements, by the extensive withdrawal from the ordinary homestead privileges, of alternate sections

for the railway company, of one and a quarter sections for the Hudson's Bay Company, and one for school purposes, involving over half the farming lands open for free occupation by the homesteader. Consequently the settler, seeking free land, was pushed back. To this movement the railways and others gave ready support, for several obvious reasons. All this necessitated long drives over trails which were at points practically impassable, to remote settlements, where a few people did their best to maintain and support religious services. The loyalty of the early pioneers in the Middle West to the services provided by any Christian Church, is worthy of high commendation. Added to the natural and erected obstacles to encouraging work, was a financial depression the aftermath of an unnecessary inflation in speculative prices of real estate.

In spite of all these difficulties and discouragements, the report for the year 1884-5 brought much satisfaction to the workers for the present, and reviving hopes for the future. A glance at the statistics, as furnished by the Conference, tends to enhearten any one who seeks to recall the early evidences of sacrificial effort in this new land.

Speaking of the membership which stood at four thousand five hundred and one, the Pastoral Address makes this remark:

The increase in our membership is, we think, unprecedented in the history of Methodism. We have added exactly forty per cent. to the membership returned at the last Conference.

Methodism never gained much additional strength to its membership by any national or overseas migration into the country. That Church went out into the community and enlarged its membership from the unsaved and unchurched people. That membership was based on a personal profession of faith.

STATISTICS IN 1885

These 4,501 members, assisted by the adherents of the Church, raised for all purposes in the Middle West, about \$46,000, of which \$4,187 was for the connexional funds; \$20,325 for ministerial support, and \$21,638 for circuit pur-

poses. The minimum salary of the minister was fixed at \$750; modest to be sure, and yet the deficiency for ministerial support amounted to \$12,183, carrying absolutely no provision for any recovery. The minister then, beyond the efforts of bodies and minds, contributed in addition to the voluntary gifts from meagre incomes to the work of the Church, \$12,183. This is a most eloquent testimony to self denial and economic sacrifice of the pioneer preachers.

This Conference could not fail to make reference to the half-breed rebellion of the spring of 1885. In a carefully worded resolution, it expressed deep regret over the loss of life and the destruction of property that occurred, and its heartfelt sympathy for those who suffered in that tragic and futile effort to right some wrongs under which a section of the people laboured. This was accompanied by a resolution of appreciation of the fine service rendered to the North-West Territories and the nation by the prompt and efficient action of General Middleton. The Conference also expressed its satisfaction at finding that a dark and threatening cloud had passed from the horizon, that order was restored and that no Indians under the religious direction of the Methodist Church, had taken any part in this unfortunate upheaval.

A lengthy report was given to the Conference on the matter of temperance signed by Hon. J. W. Sifton and Rev. George Daniel. This report recognized the fact that new points of emphasis were emerging in the Church's attack on the evils of intemperance. The whole front was changing from one of an appeal to the individual through the medium of the pledge for total abstinence, to an effort to curb the destructive ravages of strong drink, by prohibitory legislation. In 1878 the Canada Temperance Act was passed, giving to localities on specified conditions the power to prohibit by popular vote, for a stated period the issuing of any licence for the sale of alcoholic liquors. This report called upon the ministers and members of the Church to promote the cause of temperance: (1) by an intensive process of education as to the evils of intemperance by holding meetings to which the public was invited; (2) by a vigorous advocacy of the use of the pledge, especially

among the young people; (3) by an active and enthusiastic support of denominational efforts, of the Dominion Alliance, and of the Canada Temperance Act. This was followed by an expression of approval of the "North-West Territories Act," and urging that a stricter enforcement of the Act be observed. While approving of the Permit System in use in the Territories, the Conference expressed regret that certain movements were being instituted in the form of concessions to breweries and malting concerns which would tend to vitiate the system. This report brings out in clear relief the attitude of the Methodist Church to the use of alcoholic liquors, as one of total abstinence for the individual, the education of the public, and the growing restriction by law of sales of such beverages. At that time in the social development of Canadian life few of the other denominations were prepared to give outspoken support to a cause vigorously championed by the Methodist people.

The reports forwarded to the Missionary Society by the individual missionaries carry in many cases a tone of discouragement as to the results of the efforts of the year. These attribute the failure to the financial depression prevailing at this time, to the crop failure of the year, to the constant removals of settlers to more promising places, and to the difficulties, incidental to the pioneer stage. A few missionaries made reports optimistic enough to relieve the prevailing gloom.

THE CONFERENCE YEAR, 1885-6

During the years 1885-6 the ministers and workers maintained their devoted attention to the scattered settlements and the remote preaching places. Ministers in the prosecution of their duties had to spend much time in untenanted wastes, admirable for the purpose of solitude and meditation, but not conducive to personal contacts and stimulating results. Hope and courage were kept aflame in the hearts of these faithful workers by the assured prospect that thousands would some day occupy this broad area, where now the lonely settler in his sod dwelling struggled to convert these grass-grown prairies into rich and golden wheatfields.

THE SOCIAL "MEANS OF GRACE"

The Conference reports and the Pastoral Address urged the people to maintain and promote the social means of Grace, such as the prayer meeting, the class meeting, and the camp meeting. Such institutions had been found to be of immeasurable value in the settlements from which many had come. But it was soon discovered that it was a practical impossibility to transport with success religious activities from a situation where every hundred acres held a family, where the climate was moderate, and where each denomination had its own small church designed to cultivate denominational loyalty and denominational interest.

In the Middle West in 1886, there was less than one person to every square mile and these few scattered over the whole countryside. In the area covered by the Conference, there were three hundred and ten preaching places, but only sixty churches; consequently in two hundred and fifty places the messages were given in school houses, private homes, or rented halls. Such places were available only on Sundays and at specified times. Beyond this fact the people of every centre of every type of religious faith, attended the services, and so, if a preacher wished to enjoy on the next occasion of his visit a representative congregation, he acted the part of wisdom, in not stressing denominational peculiarities. This may have been a real religious blessing in disguise. In that part of the country the winter season enjoyed some very cold weather, and protection against the north winds was not often provided. In the summer the extended daylight and the persistent rush to get the season's work finished in schedule time so occupied the time of the early settler as to leave little opportunity for regular or special religious meetings. In consequence, of this combination of circumstances, prayer meetings, class meetings, and week evening studies, were not generally supported, and did not become prevailing practices. The minister was thus forced to depend upon personal visitation and a Sunday service often only once a fortnight. In spite of these handicaps, it is gratifying to discover that the spiritual needs of a people were generally so urgent that real progress was made in sustaining

and promoting religious life. Some of what was lost in superficial and passing expression was regained in depth of devotion to great Christian principles, and in a stronger emphasis on spiritual realities.

The Annual Conference assembled in Grace Church, on Thursday, June 10th, 1886. To this Conference sixty laymen were appointed by the District Meetings. The Rev. A. Langford was elected president, and Rev. J. M. Harrison was chosen as secretary. From the ministerial ranks of the Conference there disappeared the name of William Hewitt, and from the probationers that of W. H. Buckler, by the avenue of transfer, while along the pathway of resignation and reception of credentials, the Rev. W. H. Spence, J. E. Allen and A. J. Barltrop moved to fields of service in the United States. William J. Hewitt, of whom mention has been made in the foregoing pages, went to the Montreal Conference, and W. H. Buckler, who began his course as a probationer of the Toronto Conference and was stationed at Beaconsfield in 1881, while still on probation, after serving at Elton, Deloraine, and Selkirk, was transferred to the Bay of Quinte Conference, where he was ordained and received into full connexion in 1887.

Robert D. Lochead passed out from the service on earth to that of Heaven, on March 29th, 1886. In 1880 he settled in Rolling River District in the hope that he might stabilize his uncertain health. While busily engaged in making a home in the new land, he rendered useful service to the new settlers of that area. He was never stationed, but the Conference appreciated his service and gave him a worthy funeral in Minnedosa. An extended obituary notice found a prominent place in the minutes of 1886.

The Transfer Committee moved into the Manitoba Conference the Rev. Alfred Andrews and the probationer, W. P. McHaffie. The Rev. Alfred Andrews made a deep impression on the Middle West. To it he gave with unstinted devotion the remainder of his active service. His family have held honoured places in the life of Winnipeg. His wife was prominent in temperance organization and effort. Her con-

scientious and capable advocacy of high moral standards and of pressing moral reforms was a marked feature of all the deliberations carried on at that time.

After two years of mission work as a probationer, W. P. McHaffie was received into full connexion and ordained at the Conference of 1888. His whole ministerial life was spent in the Middle West, and his sterling qualities of heart, mind, and character enabled him to give a good account of himself on his various and varied fields of service. Among the Indians the names of Mr. McHaffie and his capable wife were long held in grateful remembrance.

At the sessions of that Conference the Rev. George H. Long, whose period of probation had been spent in the Middle West, was received into full ministerial standing. With him was associated Thomas C. Buchanan, whose name appears for the first time in the minutes of 1884, as stationed at Rossburn. In 1881 he was received on trial in Montreal Conference, and served under it for three years. Then, owing to the surplus of men created by the union of 1883, he withdrew to the Iowa Conference in the United States. But during the year burdened by a sense of loneliness he applied to be received into the Manitoba work. Apparently the chairman of the Brandon District, used the prerogative of acting freely with a probationer, stationed him, trusting that the next Conference would ratify his action, and so, though not formally admitted to the Manitoba Conference, he comes up for ordination in 1886. In those days urgent needs demanded urgent action. In this case no mistake was made, as the unique and laborious services given to the Middle West for many years fully vindicated the irregular action, if irregular, of an earlier date.

George H. Long was a fluent preacher and active, diligent pastor, and an alert, outspoken citizen of the community. He, with Henry Lewis, of Killarney, issued a paper, known as the *Methodist Gleaner*, whose short and intense life filled a place in those early days of religious development. In 1899 Mr. Long was transferred to the London Conference, where he finished a useful career.

Through the gateway of reception on probation passed at that time two names, R. A. Atkin and A. R. Aldridge. Mr.

Atkin never completed his probation and passed out by the easy pathway of location. A. R. Aldridge had recently arrived in Canada from England and was earning a living by using a shovel on the C.P.R. The Rev. James Woodsworth discovered him and exercising his right as the chairman of a district, sent him as a supply to McGregor. Young Aldridge proved a fortunate find.

Special interest was attached to the Conference of 1886, because it was the first time that this western area elected its own representatives to the supreme legislative body of the Church. At its sessions fourteen persons were elected to the General Conference, seven of whom were ministers and seven laymen. It is worthy of note that no one was *ex officio* a member of the General Council, not even the General Superintendent, unless elected by some Conference, he had no rights in the councils of the General Conference beyond that of presiding at its sessions.

The committee on statistics reported that the membership now stood at 5,033, showing an increase of 533. The amount raised for all purposes was \$50,961, of which \$20,149 was for ministerial support. The value of church property was set down as \$161,240: What the encumbrance on that was is not stated.

The first report of an educational committee was made at this Conference and showed that a college board had been formed pursuant to an act of Parliament in 1877, and that certain necessary modifications were obtained to legalize work done by that Board. The Conference requested the Board to give careful consideration to the offer of the Trustees of Grace Church to convey to it their Main Street property and report to the next session of Conference. The report recommended that a committee be appointed to enquire into the Morrow estate, and consider if its redemption after being sold for taxes, was feasible and advisable. On the Monday evening an enthusiastic public meeting was held in the interest of taking steps to fulfil the long delayed desires of the people to have an institution of learning, under the ægis of the Methodist Church. It now looked as if this disability under which the

Church laboured was soon to be removed. This meeting, addressed by Rev. J. M. Harrison, Rev. B. Franklin, M.A., Ph.D., and Clifford Sifton, B.A., had historic significance.

Four new missions, Oak River, Melgund, P. M. Colony, and High River, found a place in the records and received regular appointments. Two of these, Oak River and High River, have preserved their identity and usefulness to this day. The others have found places in adjacent fields.

The memorials sent to the General Conference involved no issues of fundamental importance. They were concerned mostly with the adjustments of local problems, such as a superintendent of missions, the extension of Western boundaries to include territory beyond the mountains, a change of name from Manitoba Conference to the former name, Manitoba and North-West Conference, the question of the control of Indian Industrial schools, and the matter of title to property on which the Methodist Church had erected buildings and made improvements on Indian Reserves, that the formation of sustentation fund be authorized with a view to the relief of distressing shortages in ministerial support, and that a petition be circulated among the people of the North-West Territories asking that the Government abolish the Permit System and in its stead substitute a prohibitory act.

As an indication of the denominational good will existing then, Rev. J. M. King, the recently appointed principal of Manitoba College; the Rev. Mr. Pitereit, of the German Baptist Church; and the Rev. C. B. Pitblado; were introduced to the Conference and brought very cordial greetings. After the name of C. B. Pitblado, is the explanation that he was a minister of the Methodist Episcopal Church of the United States. This appended note finds its explanation in the fact that this C. B. Pitblado, a cousin of the Rev. C. B. Pitblado, the regular pastor of St. Andrew's Church, was acting as supply for his relative, while the Winnipeg pastor was on a tour around the world. The reasons that determine denominational affiliation are often superficial and arbitrary.

The Pastoral Address, which was regarded as a reflection of the thinking and feeling about matters of religious importance in the life of the Church, had in it at this time a tone

and emphasis, which make the reader stop, think, and ask some questions. The Address insists on the need of watchfulness and care in the matter of spiritual growth, with an exhortation to the people to be loyal to the institutions which are peculiarly Methodist, to the training of the children in the doctrines of the Church and in the truth that pertains to eternal salvation and to the cultivation of religious life in the home. It then urges that they give hearty support to the funds of the Church, the principles of temperance and prospective prohibitory legislation, and to the new educational activity for a college peculiarly their own. The Address then turns aside to dwell on the need for "the maintenance of the great doctrines of the Christian Church, such as the belief in God, in moral government, in immortality, and in eternal retribution, in the inspiration and divine authority of the Scriptures, the value of the sacraments, the indispensableness of the strictest morality, according to the New Testament standard." Added to these was the need for persistent watchfulness in the maintenance of a firm conviction as to "the sinfulness of sin, the necessity of an atonement, the universality of redemption in Christ Jesus, the freedom of the will, and the freeness of God's Grace." Then follows an urgent plea to hold fast to those doctrines which are peculiar to the Methodist Church, such as "Repentance, faith, justification, adoption, the witness of the Spirit, sanctification, and Christian perfection." The reason for the stress laid on these doctrines, with their long specifications, may be found in the moral and mental laxity which threatened the spiritual life of Western Canada from an invasion of that wave of rationalistic liberalism which was at that time spreading over the United States. Under the influence of orators like Ingersoll, or philosophers like Spencer, agnosticism was exerting a widely destructive influence. The era of headlong expansion Westward in the growing Republic to the south seemed to give vigour and vitality to these disturbing thought movements. The contiguity of Canada to the United States made the people of the Methodist Church, then as often before and since, deeply sensitive to new tendencies in theological and philosophical thinking.

At this Conference a definite effort was made to establish a Theological Institute to stimulate ministerial thought. A rather elaborate constitution was drawn up and adopted. The Conference of 1887 enlarged on the constitution and the rules for the conduct of meetings and submitted a list of books which were recommended as worthy of study. In the light of subsequent years this list is full of interest. Among them are: *Natural Law in the Spiritual World*, *The Unseen Universe*, *Unity of the Universe*, *Sheldon's History of Doctrines*. This Institute never seemed to take deep and permanent root in Western soil. The Rev. John Maclean did his best to make it vital in the life of the ministry, but assuring success did not attend those unselfish efforts. Perhaps the persistent demands of pioneer work on widespread prairies engaged all the time and energy of exacting pastorates. Later this excellent form of effort found expression in new arrangements to meet the same urgent end.

This third session of the Manitoba Conference closed on Wednesday evening, June 16th, 1886, with the decision to meet in Brandon at 9.00 a.m., on the third Thursday in June, 1887. After the reading of the list of stations and the minutes, the Conference closed with the benediction.

CHAPTER XI

IMPORTANT CHANGES

AS THE WORKERS returned in June, 1886, to their respective fields of labour, they enjoyed the favouring breezes of economic revival and entered a period of encouraging expansion in all phases of their appointed tasks. The reports sent to the Missionary Society from the fifty-four missions, operating in the area, were bright with hopeful optimism. Only one section of this broad territory spoke of financial difficulty from crop failure. Most of these reports are jubilant over additions to the membership by conversions in the midst of the people. A twenty per cent. increase in the membership with expanding fields of opportunity with enlarged revenues for the support of the work, gladdened the hearts of ministers and people, as the year moved on in its round of ardent efforts. The old restricted name of "Manitoba Conference" was broadened by the General Conference to take the wide sweep of the vast territory. For almost twenty years the name "the Manitoba and North-West Conference, remained the designation of that section of the Methodists operating in the Middle West. By the same legislative body the work at the head of the Great Lakes was joined to the Western Conference. Up to this date Port Arthur and Fort William, with adjacent appointments, belonged to the Toronto Conference with which these places had little affiliation denominational or otherwise. All their interests were closely identified with those of the developments taking place on the prairies.

With rising confidence the Conference saw on the horizon the approaching realization of a long cherished hope that it would soon have an educational institution of its own, to which the Methodist people might send with denominational assurance their children. A new Board of Directors was selected made up of thirty-six representative names from the bounds of the Conference, to manage the affairs of Wesley College according to the provision of a recently revised charter. The min-

isters of the Conference in 1886, had shown their faith in this institution by contributing from their scanty incomes a definite sum of money for the yearly maintenance of the College.

At the General Conference of 1886, matters of such vital importance to the whole educational programme and policy of the Church had arisen that it was deemed advisable to appoint a secretary of Education. This was a significant appointment. It marked the beginning of an effort to entrust the Church's activity in various fields of operation to Boards headed by secretaries appointed by the General Conference. Up to this point, only three great interests of the Church were under the management of boards with executive officers appointed by the chief legislative body of the Church. These were the Missionary Society with financial powers, the Superannuation Funds, and the Book and Publishing Interests. Other funds, involving the general interests of the Church, were administered by Treasurers, appointed by the General Conference. For two years before the date of this General Conference, the whole Church was much agitated over the scheme of University Federation in Ontario, and perhaps this agitation was the prompting motive for the appointment.

A NEW SUPERINTENDENT OF MISSIONS

The rising spirit of confidence in the encouraging prospects regarding their work was greatly strengthened by the action of the General Conference in appointing a new superintendent of missions for the Manitoba and North-West Conference. Four years before the first superintendent of missions in this area or in any section of the Church was appointed in the person of the Rev. Dr. George Young. After two years of very exacting and efficient labour, he was compelled to resign on account of ill health. The office had remained vacant for two years. The choice of the Conference fell on the Rev. James Woodsworth. His long and successful tenure of office for thirty years fully justified the wisdom of this appointment. Mr. Woodsworth entered on his duties in July, 1887, and made Brandon his headquarters.

This appointment of a superintendent of missions was a definite departure from the long established policy of the Methodist bodies. Its justification was grounded in the practical necessities of the Western plains. This appointment relieved the chairmen of the districts of heavy responsibility, and put the executive oversight of missions in general in the hands of one man, who could under limitations mobilize the financial resources of the Missionary Society of which he was immediate agent. On assuming the office to which he was appointed the new superintendent of missions took under his oversight fifty-four missions in an area extending over fifteen hundred miles along the International Boundary, and northward from it to the Arctic Circle. On the basis of his advice, supported by a Missionary Committee of the Annual Conference, \$28,626 was distributed through the regularly constituted channels.

THE CONFERENCE 1887

The busy year, full of perplexing plans and worrying cares, slipped quickly away and the Conference of 1887 assembled in Brandon at 9.00 a.m., on Thursday, June 16th. Sixty-four laymen were added to the ordained ministers to constitute the roll of the Conference. Rev. Andrew Stewart, B.D., was elected president and the Rev. Thomas Argue as secretary. Three names disappear from the lists by way of credentials. The Rev. W. L. Helliwell went to the South Nebraska Conference, to remain only two years, after which he returned to Canada, settled on a farm about two miles east of Rosser, where he made his home until his death in 1910. By way of transfer the Rev. Charles Crichton passed from Crystal City, which was his only station in the West and where he remained for only two years, to the London Conference. The Rev. A. Langford, after two years' service in Grace Church went to the Toronto Conference. One wonders, at times, if these frequent changes in the pastorates of Grace Church, and usually by the road of transfer, did not prove a hindrance to the influence and abiding impression of the Methodist Church in a growing metropolis, such as Winnipeg then was. While these frequent changes gave variety and perhaps vigour to the pulpit min-

istrations, they did not permit the representatives of a strong Church to remain long enough to win for themselves a determining place in the social, civil, and political life of communities in a transition stage. The lengthened pastorates of Rev. F. B. Duval and Archdeacon Fortin won for them places of influence in the community not altogether derived from surpassing pulpit ability or the prestige of their congregations. The congregation of Grace Church was large and composed at that time of members holding prominent places in the commercial, professional, and political life not only of Winnipeg, but of the whole province. Without casting the least reflection on the worthy successors of Rev. E. A. Stafford, one wonders what Methodism would have gained if its short pastorate of two or three years had been multiplied by five.

Into the ranks of the Conference, the Rev. W. C. Bunt, Rev. S. O. Irvine, Rev. James Wilson, M.A., and the probationers, J. H. Burrow, F. A. August, and J. F. Davis, entered. W. C. Bunt and S. O. Irvine gave the remainder of useful devoted lives to the service of the Church in the Middle West. Both these ministers possessed more than ordinary pulpit ability. After serving in Brandon for three years, James A. Wilson was transferred to the Bay of Quinte Conference.

Two men were admitted to the full standing of ministers, J. B. Powell and E. B. Glass. J. B. Powell entered the probationary period at the first Conference in 1883, served as a probationer at Nelson, Sourisburg, Souris, Milford and McGregor. After ordination, he was stationed at Napinka, Curlyle, Dog Creek, and Fairmede for two years. In 1896 he withdrew from the work. E. B. Glass gave eighteen years to the work of the ministry, sixteen of which were spent in the Indian work, seven at Battle River, and nine at White Fish Lake. Between these two rather long periods of service, he was left without a station in 1892, at his own request. In 1902 he was sent to Snow Flake in Manitoba.

As candidates for admission to a course of training, five young men presented themselves. The first in the list was Robert B. Steinhauer, recently graduated from Victoria University. With his name are associated those of William A.

Vrooman, E. Kaneen, A. Wooley, and R. C. Manly. These all were young men of fine ability, coming from a good social and religious background.

The report of the statistical committee showed that a gain of one thousand and thirty-four in the membership had been recorded in the year, with a total at that time of six thousand one hundred and ninety-two. The amount of money raised for all purposes was \$65,328, showing an increase of over \$14,000. These reports were reviewed by Sessional Committees.

Encouraged by these reports the stationing committee recommended that the district boundaries be so adjusted as to provide for three new districts, Morden, Deloraine, and Birtle. The old Pembina and Turtle Mountain disappears, being replaced by Morden and Deloraine, a new one enters, being carved out of Portage la Prairie and Brandon, and including new land to the West. By the recommendation of the same committee, the following new stations appear in the lists: Winnipeg Mission north of C.P.R., Blythefield, Rainy River, Boissevain, and South Antler, Lansdown, Shoal Lake, Binscarth, Banff, Lethbridge, Red Deer, Bear's Hill, and Saddle Lake. Gleichen took the place of Blackfoot Crossing.

For the first time in the Western area, a sessional committee considered the question of evangelistic work in the Conference. This committee expressed gratification over the prospective appearance in the Conference of some members of the band of workers which had operated with marked success in Ontario, under the direction of the Rev. D. Savage. These hopes were, however, not realized for the present, but David Savage himself visited some points in the Conference in the interests of Evangelistic work.

The usually placid waters of denominational amity were disturbed during the session over a news item which appeared in *The Mail*, stating that the representative of a strong denomination operating in the Middle West, in speaking to an ecclesiastical court in Toronto, had made some reflections on the ethical trustworthiness of the Methodists in the Middle West. To this reported reflection the Conference passed a resolution embodying its most emphatic and indignant denial of the truth of such statements. The incident turned out to be a

momentary flare-up in denominational relationships and became only a definite evidence of the deep respect which each denomination entertained for the other.

THE MINISTRY A BROTHERHOOD

The Methodist ministry was in reality a great brotherhood, based on a common experience, a common service and a common allegiance. This bond of union was exhibited in their loyalty to the unique system of making appointments to charges. In that system there was little opportunity for unseemly rivalry or undue personal effort. Such a thing as "preaching for a call" was by no means a common practice. Sometimes it was hinted that some minister used the occasion of anniversary visits to make a good personal impression and prepare the way for future possibilities. This, however, was rare, and usually abhorrent to both minister and layman.

As a partial result of this feeling of brotherhood, strengthened by a closely knit system as to policy and operation, the Methodist Church manifested a splendid spirit of connexional unity. In its ordinary operations it maintained seven different connexional funds, all of which had for their object either relief from embarrassment or the maintenance and extension of the work of the Church at home and abroad. Neglect of any or all of these funds afforded some ground for the suspicion that such a minister was lacking in a keen sense of devotion to the highest welfare of his Church. This close connexionalism was manifest in that fact that the property of the individual congregation was vested in the Methodist Church on the basis of a "Model Deed" and the Trustees appointed by the Congregation administered such property for the Methodist Church.

The agitation for a college entered new phases at this Conference. So insistent was the demand for a theological college that a committee was appointed to take immediate steps to establish such an institution. If this could be done in conjunction with the Board of Wesley College, well and good. If not, then the committee was authorized to collect money and to put a theological college in operation. As nothing more is heard from this committee it must be assumed

that the new board of Wesley College in its plans, assumed the responsibility for founding a college, of which Theology should be a definite part. Before this committee took any action, the Board of Wesley College met, re-elected as chairman Mr. J. A. M. Aikens with Mr. George H. Campbell as secretary and appointed a committee to select a principal for the prospective institutions. At this meeting the Rev. A. Stewart, B.D., president of the Conference and a member of this board, was asked to devote some time in the autumn of 1887 to the collection of funds for Wesley College.

The Pastoral Address of that year, signed by the president and secretary, followed the usual lines of impressing on the people the necessity for growth in grace, and the cultivation of personal piety in the usual tone and purpose of such an address. There was joined a long paragraph commending liberality in thought and practice as a general principle in social and religious relationship, but striving to guard the people against such an indulgence in it as would appear to undermine their loyalty to their own denominational claims and interests. One wonders if this exhortation was an indication that the leaders sensed some impending changes in the life and conduct of Methodists, and were seeking to rescue their denomination from a danger as yet only sensed from afar.

THE SETTLER AND THE MINISTER

These were stirring times as the people pressed forward to establish a new way of life and so plant a new civilization in a great lone land. Many thrilling stories were told by the early settlers concerning escapades bordering on the limits of the tragic which they encountered as they forded rivers, navigated sloughs, rescued wagons, teams and belongings from the bottomless bog holes. Slowly they moved forward with deplorable delays to a location roughly described as the S.E. $\frac{1}{4}$ of Section 6, Township 26, Range 25, West of the first meridian. These unforgettable experiences were time and again repeated to the dauntless missionary, as he followed the settlers to their new abodes, and made it his first business to see that the civilization planted by the pioneers was shot

through and through by the saving elements of Christian thought, teaching, and practice. A most important part of the missionaries' contribution was not in the ritual he observed, or in the sermons he preached, but in the heartfelt, sympathetic fellowship in a one roomed shack, as he and the settler talked with each other over their common hopes and fears, joys and sorrows, gains and losses, in the varied experiences of that mystic thing called "Life," and planned to erect the instruments of a broad comprehensive culture. Then kneeling together beside hastily improvised furniture, on the hardened surface of mother earth, they prayed together and talked to God, believing that the God they loved never overlooked the lonely dwelling of the sturdy pioneer. The settler had little to offer in the way of entertainment. The things that gladdened the heart of the prophet and preacher were the generous hospitality, the buoyant hope and the ready co-operation of the early settler. Thus the missionary and the settler toiled together, planned together and sacrificed together in sowing the golden grain of the Kingdom on rough prairie sod, in joyful confidence of a fruitful harvest. Their expectations were not long delayed. A vivid picture of the trips, trials, and tribulations of the pioneer missionary may be found in the chapters of Rev. Dr. James Woodsworth's volume, *Thirty Years in the Canadian North-West*, especially Chapter VI. The account of how the superintendent of missions was rescued from the awful mud hole by the willing probationer is one which the reader can never forget, especially those who knew the gentle, immaculate superintendent, and the ruddy face, touselled yellow hair, and broad shoulders of the probationer. These are enlarged in Bridgeman's *Breaking Prairie Sod*. Things like these, make men of merit who build a society of enduring quality.

THE CONFERENCE OF 1888

The Conference of 1888 made no tedious delay in coming around, and soon the ministers gathered on June 21st in Portage la Prairie for an awaited week of reviewing, planning and brotherly fellowship together. The names of fifty-six laymen appear as members. The Rev. Thomas Argue was

elected master of the ship, for the ensuing year, and Rev. George Daniel to keep a record of its decisions, and plans. Three men disappear by the path of transfer. Rev. Robert Cade had entered the Conference in 1887 by the way of transfer of Port Arthur to the Manitoba Conference. Two others follow the same path. The Rev. C. Parker had spent seven years in the West, beginning with Prince Albert in 1881. He followed the round of important charges, rendering effective and useful service. The Rev. G. K. Adams came West in 1881, and received as his first station, Salisbury. After seven years of service he moved out at this Conference to join the ranks of the Toronto Conference. Two men disappeared by the way of credentials. One of these was the Rev. A. D. Wheeler to whom reference has already been made. The Rev. Joseph Rawson had only one pastoral charge. His relationship was that of a supernumerary minister, rendering some service at different points in the capacity of a supply. Into the Conference, by way of transfer, came such influential and impressive names as Rev. J. A. McClung, the father-in-law of the distinguished author, Nellie McClung, and Edward Eves, with ministerial rank, while J. J. Crookshanks, J. Endicott and J. F. McLaughlin, entered the lists as probationers for the ministry.

George Hanna received at this Conference the full status of a minister, after serving a long and highly accredited probation in the Middle West. The strength of his appeal to men lay in the gentle winsomeness of a beautiful Christian character. All who knew him loved him. Being cast in a delicate mould physically, he never exhibited the aggressive expression which characterizes some servants of the public. His sweet disposition and trusting spirit, however, made him an effective representative of the Kingdom of God. After ordination he was sent to Gladstone, and in 1891 to Medicine Hat, then to Edmonton, where he suddenly slipped away in 1894 to join with the Master whom he served so faithfully in the labour of the spirit world. With him there was admitted to full connexion John Nelson, received on trial in 1883. Mr. Nelson

devoted an effective ministry to the work among the Indians beginning at Woodville, and at Norway House, where he was stationed in 1903.

At this Conference, six young men were received on trial. This marked the beginning of what might be regarded as an unusual number of recruits for the ministry from the rank and file of the Methodist membership in Canada, who sought admission to the course of training for the ministry in the Middle West. The volume of the stream increased as the urgent needs became known, so that the number of probationers at one time a little later surpassed the number of ministers in full standing. So pressing were the demands that the ordinary preliminary examinations were postponed and resort was taken to the method of employing men under the chair. This method did not relieve such men from the usual entrance examination, or the ordinary course of study demanded by the examining board of the Conference. Of the six admitted, four lived to render a worthy service, one of whom, now living on September 15th, 1944, is the happy, hopeful Rev. C. E. Somerset. The other three were J. C. Walker, W. W. Adamson, and J. W. Dickenson. One was dropped, after a year's trial, as unadapted for the work of the Methodist ministry. At this point the regular ministers numbered sixty-one, and the probationers twenty. The membership showed an increase of eight hundred and eighteen, and the total amount raised for all purposes by seven thousand and ten members assisted by the adherents, was \$87,531.

The usual reports dealing with broad connexional interests and local matters, associated with the routine operations of a progressive Church came up for review and action. A new note of deep significance was sounded in the report of its evangelistic committee. A quotation from that report will adequately reveal with what concern and hesitation the committee and Conference approached the matter of employing special agents to do evangelistic work: "This success" (in the labours of Methodist evangelists in the East) "together with the peculiar circumstances under which we labour in this country, seems to your committee a providential call, urging our Conference to take immediate steps towards introducing

in this country some such agency. Your committee have not failed to consider the evils that may possibly grow out of such a method of Gospel work in connection with a system like ours; nor were they unmindful of the mischief that has been brought about by some who sanction unauthorized and self-appointed 'evangelists.' . . . We cannot yet set aside any of our own ministerial brethren for this work as other Conferences have done; but we hear, with gratitude, that Rev. David Savage and a chosen assistant will give three months' service to this Conference. . . . We, therefore, recommend the Conference to extend to Brother Savage a hearty welcome, and thus enable him to pursue his chosen work." This statement contained a fair amount of balanced judgment and strategic reservation; but Mr. Savage was evidently not chilled by the calculated formality of this report, for the opening sentences of an article in the *Methodist Magazine* of October, 1888, has this to say: "Accepting a hearty invitation from the Manitoba Conference, to visit their territory, I left Ontario on Dominion Day." This article, entitled, "Notes on the North-West," tells the reader little about the evangelistic effort which was carried on at Calgary and Banff, but much about the arresting features of the wide prairies and the towering mountain peaks.

Following then the lead given by a number of churches in Ontario, the Manitoba Conference, being pressed by the multitude of its local duties, and the spaciousness of its charges, embarked on a course of what might be called "professional evangelism." The reason for its hesitation may be found in the fact that this type of evangelistic appeal had caused doctrinal disruption of such serious dimensions that circuits affected by it never recovered from the dislocation. The course which this species of evangelism ran, carried with it deeper reasons for hesitancy than those sensed by the Conference at that time. The evangelist came, did his work, built up contacts, established intimate relationships, and went away. In the testing times that followed new converts found it difficult to adjust their loyalty and oftentimes felt that the way would be easier if the evangelist would return. Consequently an unsettled state resulted in which the pastoral influence was likely to suffer, and as a result, the spiritual life of the congre-

gation entered a condition of indifference and inaction from which it was practically impossible to arouse the people. This did not follow from all evangelistic effort. But more will be said about these developments at a later time.

The Pastoral Address contained the usual commendations of the achievements and gains of the year just closed, and the usual exhortations to the membership to continue to cultivate godliness in heart and conduct. As far as it was concerned, no particular issues of impressive importance lay athwart a widening horizon.

CONFERENCE OF 1889

The Conference of 1889 assembled on Thursday, June 20th, in Grace Church, Winnipeg. After the roll of the ministers was called, the secretaries announced the names of the fifty-three lay delegates appointed from the Districts. The Rev. W. L. Rutledge was elected to take the driver's seat and the Rev. Alfred Andrews was asked to keep a record of what was done at the Conference. By the path of transfer two faces long familiar in the counsels and activities of the Conference disappear. After filling many responsible posts in the pioneer days of Manitoba, J. F. Betts went to British Columbia. Rev. Joseph Austin Jackson, who came to the Middle West in 1882 from Newfoundland and served with great acceptability, during his sojourn in only two charges—Stonewall, and Zion, Winnipeg; went to the Niagara Conference. On September 14th, 1888, Rev. Isaac Newton Robinson died in Souris City, of typhoid fever. In 1882 he was stationed at Morris, by the Toronto Conference. During the few years of his sojourn in this Conference he ministered to the people at Morris, Neepawa, and Souris City. He was a brother beloved and left an impression on the church life of Manitoba which persisted long after his passing.

Those who entered the Conference by way of transfer constituted an arresting group, large in number, and possessing both experience and ability. Never before and seldom after did such a promising band of trained ministers enter the Manitoba and North-West Conference at one time. The names of those entering along this road at that time were: Rev. A. C.

Crews, John Stewart, J. J. Leach, J. W. Sparling, F. J. Oaten, W. N. Jamieson, J. W. Runions, S. R. Brown and John Tozeland. To these were added the probationers, J. A. Mussell and C. A. Procnier.

THE CALL OF A NEW LAND

Two reasons may be assigned for this unusual migration of ministers. In the older communities of Canada the work of the Church was assuming fixed forms. The needs of the work were fairly well supplied. For the younger men the prospect of promotion was not encouraging. Consequently the enlarging work of the West, with its insistent Macedonian Call, fell on attentive ears. Many men saw in the movements of the people to the new areas an opportunity for a type of basic service to some degree vanishing in the East.

Three men passed at this Conference from the status of a probationer to that of a full fledged minister. These were W. P. McHaffie, F. A. August, and E. R. Steinhauer, all of whom gave their life work as ordained ministers in the service of the Church in the Middle West. These were all men in every sense worthy of the high office to which they were called. F. A. August was cast in a quiet, scholarly mould, possessing a keen sensitive mind and an unstinted devotion to his chosen field of service. He was a good preacher, a sympathetic pastor and a fine member of the community. E. R. Steinhauer was a full-blooded Indian, the son of a pioneer missionary, a fine specimen of shapely manhood, and was in character and conduct worthy of a place in good society.

Ten young men were admitted on trial at that session of the Conference, five of whom after the flight of fifty-four years still remain. The place they filled and the work they did make their names worthy of recording: W. L. Armstrong and his pal, W. S. A. Crux, J. W. Ridd, who still renders service at many points, as an acceptable supply, E. J. Hopper, John Hellyer, F. W. Locke, W. P. Goard, C. H. Tooie, Edward Papanakis, and Robert Halsall. To these were added twenty-four names of men who might be employed under the chair. Some of these appear afterwards in the list of those admitted on trial. How many of these were actually employed, the system of using

only initials for those under the chair makes it difficult to determine exactly. The list of stations would indicate that more in this class were employed than those endorsed by Conference action.

At this Conference fourteen new missions were added to the list, on the recommendation of the stationing committee. The names were: Alameda, Poplar Point, Wellwood, Sidney, Westbourne and Lakeside, Oak River, Yorkton, Kemnay, Bloomsbury, Fairmede, Elkhorn, Pipestone, Grenfell, and Pine Creek. Of these, four were in the Portage la Prairie District and five in the Brandon District. These two Districts were in the heart of Manitoba and followed the line of the C.P.R. The new missions were for the most part the results of consolidation, rather than expansion in area.

The figures given in the story of the state of the work are highly encouraging and present a good picture of the progress that was being made. The membership then stood at eight thousand eight hundred and twenty-five, showing an increase of one thousand eight hundred and fifteen, or thirty per cent. Fifty-seven new preaching places were added to the list. The amount raised for all purposes stood at \$90,176, indicating an increase for the year. The increase at this particular point was only \$2,644, and while it was not commensurate with the other advances, yet for a people who were drawing on reserves in pioneer conditions, the support given to the work afforded reason for satisfaction. The committee sets forth, in the form of a contrast, the figures pertaining to the progress of the Methodist Church since the first Conference was organized in 1883. Six short years had tripped along the highway of life. In that brief period, the Methodist Church had practically doubled all the outward evidences of inward growth and denominational vigour. This report devotes one paragraph to the commendation of the work done by Edward Papanakis. It speaks approvingly of the service he rendered and of the high regard in which he was held by the Hudson's Bay Company. For the rest of his life Papanakis was listed as a probationer of one year. At this Conference he was stationed at Oxford House.

He passed to his well-merited reward July 1st, 1911. Deep concern was expressed that the faithful Christian Indians at Nelson House had no pastoral supply.

In the area of Sunday Schools, about which little has been said in these pages, the indications of growth were much more impressive than in some other fields of endeavour. In 1883, two thousand scholars were enrolled in the Sunday Schools; in 1889, 6,733. The first report, made in 1883, called attention to the fact that there were only sixty-eight schools in two hundred and sixty-nine preaching places. This showing found an explanation in the widespread existence of "Union Schools," in which Methodists were ready workers, but of which no notice was taken in the records of the Conference. In 1889, not much improvement was shown in the relation of actual schools to preaching places, being only one hundred and twenty to four hundred and twenty-four, perhaps for the same reason. In the rural areas the scattered population and the long distance made the attendance of children, especially the younger ones, a difficult problem. In a new country, travelling conveniences were often difficult to find. But as the consolidation became more intensified and unoccupied lands were taken up, great changes may be anticipated.

FIRST REPORT OF WESLEY COLLEGE

For the first time the Board of Wesley College presented its report to the Conference. From then on the report of this Institution became an outstanding feature of every Conference. The report, signed by such prominent citizens as J. A. M. Aikens and George H. Campbell, said that the necessary affiliation with Manitoba University had been effected, the government requirements met and told of the steps taken during the year to put Wesley College in operation. It abounded in high hopes, great expectations, and firm resolve to build a college worthy of the Methodist people, and to be second to none in the West. The report showed that \$8,000 as a contribution from the Conference would be necessary to supplement the revenues from other sources, to maintain the institution. For a few people in the pioneer stages of development, this seemed

a large sum; but with a cheerful courage they picked up the burden and set out to raise the money. What they succeeded in accomplishing surprised their own hopeful hearts.

The endowment of Wesley College at that time and afterwards lay in the enthusiastic loyalty of the rank and file of the Methodist people in the Middle West, and that loyalty meant much more than the financial contribution of any one year. Wesley College belonged to the Methodist people, and its success was closely bound up with their small contributions and their abounding devotion to its growth and prosperity. The Rev. J. W. Sparling, the tireless principal, was ever alert in the pulpit, on the platform, and in private conversation to cultivate and enlarge this unique type of endowment. Every congregation, large and small, from the head of the Lakes to the snow-capped peaks of the Rockies, was yearly made, by the financial appeal, college conscious. This meant much for young and old and much for the cause of education.

During the sessions of the Conference, some individual member called attention to the recent action of the Federal Government in regard to the incorporation of the Jesuits in Canada, and to an act dealing with the Jesuit Estates in Canada. The reference was sent to a special committee for consideration and the formulation of such a statement as would voice the mind of the Conference. After a careful review by this committee, a report was presented and endorsed by the Conference. In the document, the Conference expressed its strong dissatisfaction with the action of the Government in giving official recognition to a society, reputed to be antagonistic to the prevailing form of democratic government in the new land, and particularly as being hostile to the principles of individual liberty. With this was coupled its strong condemnation of the Order and its methods of operation, and also of the iniquitous endeavour, through the passing of the Jesuit Estates Act, to appropriate to the uses of the Society, funds thought to belong to the people, and which were set aside by the Courts for the higher education of the people. With this was connected the statement that many people had lost confidence in the existing political parties, because they seemed unprepared to give an impartial administration to the country. This forthright

declaration of a section of the Methodist Church may have had very little influence on the course of events in Ottawa, but it did afford an opportunity to comment on the general attitude of the Methodist Church in the Middle West to political life and party movement in Canada.

THE METHODIST CHURCH AND POLITICS

As an ecclesiastical body, the Methodist Church was never politically minded. It never sought to use its influence as a Church to promote the interests of a party that might serve its own material purposes. It was a unit, a vocal unit, on such social questions as intemperance and the "social evil," but in the area of political life each member voted as he wished, and identified himself with whatever party he was inclined to favour. Frequently the pulpits of the Church flamed forth against the evil of party politics. On such occasions the good Liberals of the congregation thought that these denunciations were levelled against the sinful and sinning Conservatives and were satisfied. The good Conservatives were turning over in their minds similar feelings of satisfaction. The Methodists generally were ardent in their support of the rights of political freedom and of personal liberty.

In Manitoba, at that time, two great political issues occupied the minds of the people. One was the railway monopoly on which the pulpits had nothing much to say. The other was the Manitoba School question, on which the pulpit and the representatives of the Church had much to say. Later on in the history of the Methodist Church, when new social and political angles developed, it made a vigorous effort to awaken a social consciousness on the part of the Government and to induce by argument and persuasion, the Government to undertake to remedy the social and economic ills of the people by preventive and constructive legislation.

By the stationing committee of this Conference the Rev. Andrew Stewart was assigned a place on the staff of Wesley College, in response to the request of its Board, with the added responsibility of the oversight of Fort Rouge Church. In the appointment he was designated as professor of Systematic

Theology. This appointment marked the beginning of a Theological Department in the College, about the erection of which the Conference had expressed frequently deep concern.

The pastoral address of that year included in its general message lines of commendation of the evangelistic work done by Rev. David Savage, George McLachlan, and Hunter and Crossley. It expressed great satisfaction over the fact that work had actually begun in Wesley College, and that the prospects for this cherished venture were so encouraging.

In the report by the Committee on Temperance, keen and renewed regret was expressed over the reverses that local option had encountered during the last year at the polls, as well as a keen disappointment over developments in the North-West Territories, in respect to the Permit System, and the granting of licences to certain corporations by the Dominion Government to sell intoxicating liquors. This part of the report carried the important statement: "The recent movements indicate that existent forms of prohibition have been weighed in the balance and found wanting." The door for Dominion-wide legislation is now thrown open as the only apparent remedy for an evil, generally abhorrent to the Methodist people.

This Conference effected a satisfactory settlement of a dispute between Zion and the new McDougall Church as to circuit boundaries. The trouble had been uncovered at the last Conference, and referred to a committee of persons from the City of Winnipeg to consider and report. The committee reported that McDougall Church had violated an agreement and should make an apology to Zion Church. The apology was made, with frigid formality and accepted with a corresponding detachment, and a troublesome local episode closed.

DEVELOPMENTS IN WINNIPEG

It would seem opportune, at this time, to pause for a moment to follow developments of the Methodist Church in Winnipeg; as Grace Church has occupied much space, it gets little attention here.

In 1874, a small building was erected at the corner of King and Logan, through the assistance of J. H. Ashdown, J. Palk and Colonel Kennedy, in which a Sunday School was started, with J. B. Ferguson as superintendent and S. R. Parsons as teacher of the Bible Class. Both these men became well known, and influential business men and respected citizens of Winnipeg. In explaining how this new cause got its name the Rev. Dr. George Young was heard to say, "In founding Grace Church our success was due to divine Grace. In establishing Zion we wished to recognize the truth that hitherto the Lord had helped us." How this beginning was related to the preaching station known as Point Douglas seems to be lost in the hurried flight of time. Rev. H. M. Manning, who supplied Point Douglas for a time was sent to Edmonton for the summer of 1874, and a new man placed through Zion Church. As a preaching place it was evidently merged with Zion Church under the pastorate of the young, vigorous J. W. Bell. His successor was the Rev. D. McCamus, whose only pastorate in the West was Zion Church. Thousands of people were pouring into Manitoba and the town newly incorporated as "City of Winnipeg," was rapidly extending northward. The congregations at Zion soon outgrew the original building. A new site was purchased at the corner of King and Higgins streets, and on it a commodious church, seating eight hundred people, was erected, which remained the home of the congregation until near the end of the first decade in the twentieth century, when the old, unpretentious building was disposed of and a new, splendid edifice erected on Pacific Avenue, just west of Princess Street. In the pastorate of the church, the Rev. John Semmens succeeded Mr. McCamus. The Rev. W. L. Rutledge following Mr. Semmens enjoyed a term of great prosperity. The Rev. J. F. Betts, however, became pastor at a time when the reaction of boom days in 1885 was spreading depression in the community. In 1887, Rev. J. A. Jackson succeeded the Rev. J. F. Betts.

While Grace Church was still located on Main Street a new venture was opened on Bannatyne Avenue. But when Grace Church selected its present site at the junction of Ellice and Notre Dame, and erected buildings on it, the conviction was felt that the little church on Bannatyne Avenue was too

near to Grace, and it was decided to move the new cause further west and north. During October, 1883, the church was moved and refitted. At that first Conference the Rev. George Daniel was appointed the minister of Winnipeg, Bannatyne Avenue. When the church was moved to the corner of Sherbrooke and Ross, George Daniel continued as pastor. The removed and enlarged church was dedicated by Rev. E. A. Stafford, on November 23rd, 1883. The weather was cold, snowy, and unfavourable. The congregations were good, the service inspiring, and the collections encouraging. After the financial effort of that Sunday and the following week, a debt, secured by mortgage, remained on the property. During that year the name was changed to "Wesley Church." For nearly thirty-five years Wesley Church served the interests of the Methodist Church and the Kingdom of God in the northwest part of central Winnipeg, and enjoyed the ministration of such men as George Daniel, Joshua Dyke, John Semmens, J. M. Harrison, J. C. Walker, Leonard Gaetz, and J. W. Churchill.

Wesley Church had the distinction of having in its structure the stained glass windows which added so much to the appearance and lustre of the original Grace Church on Water and Main Streets. At a later date, 1898, Wesley Church moved to a new site at the corner of William Avenue and Juno Street and erected a handsome brick home for itself, which remained its place of worship until the congregation dissolved in 1915. This fine church then passed into the hands of the Pentecostal denomination and later was acquired by a section of the Mennonite people. The former place of worship at Sherbrooke and Ross Streets was sold for secular purposes and no care was taken to preserve these historic windows.

McDOUGALL CHURCH

During the closing year of the tenure of office of Rev. W. L. Rutledge in Zion Church, he became interested in the people living adjacent to Main Street, north of the C.P.R. tracks. The formal opening of the mission at a point about half a mile north of this dividing line took place on July 7th,

1884. This mission operated under the guidance of Zion until 1887. At that date the Conference detached it from Zion Church, united it with Fort Rouge, and erected the two into a regular mission, called Winnipeg Mission, with the term "one wanted" attached. In August, 1887, the Rev. Enos Langford was given by the chairman of the district the position of supply for the new mission. Under his ministry the growth was so rapid that an enlargement was necessary before the Conference of 1888. As a title to the property occupied was unobtainable, a new site was purchased at 899 Main Street, for \$1,000. To this new location the enlarged building was moved and a church of an attractive appearance built in form of the old one, for \$1,000. In 1888, the Conference gave it the name of McDougall Church in honour of the pioneer missionary the Rev. George McDougall, and recognized it coupled with Fort Rouge as a self-sustaining circuit. In 1889 it was separated from Fort Rouge, and made an independent station, with the Rev. Enos Langford as pastor.

At a meeting of the local preachers in the parlours of Wesley Hall, on September 28th, 1883, a committee consisting of Thomas Nixon and Thomas Waddell was appointed, to investigate and report on the advisability of opening work in the Fort Rouge area. Through a favourable report and the suggestion that accommodation for such a venture could be secured in the building used for public school purposes, a Sunday School was started in that building, on November 10th, 1883, with Mr. George Flint as superintendent, and Albert Barnes as secretary. A document, written in 1889, by Rev. Joshua Dykes, at the request of Rev. John Maclean, made the statement that the staff of teachers consisted of Thomas Waddell who had a class of six children, and "all hands took part in the teaching." This room was fitted up for an evening service by borrowing seventy chairs from the city council, and in it an evening service was started. Both phases of the work rapidly grew, and thus Methodism took root in the Fort Rouge area, becoming the earliest pioneer in the effort to establish and maintain religious services south of the Assiniboine River. At the end of the first year the school had an average attendance

of twenty-four pupils. The school was greatly helped by the assistance of such well-known persons as Miss Aikens, Miss C. M. and Miss Vivian Ross.

In 1886, Mr. George H. West, a young lawyer, who became well and widely known in Methodist circles in Winnipeg, became superintendent. The widow of Mr. West left her estate in its final form as helpful legacies to Victoria College, Wesley College, Fort Rouge Church and other Methodist interests. The attendance at the Sunday School was so well maintained that the group felt the need of a regular place of worship. At the head of Scott Street, in 1887, an attractive church was erected. In 1889, Fort Rouge was separated from McDougall and Rev. A. Stewart was stationed there as pastor, giving part of his time to it and receiving part of his support from Wesley College. The Conference of 1889 closed on June 26th, having resolved to meet in Brandon on the first Thursday in June, 1890.

CHAPTER XII

"HARD TIMES"

THE CONFERENCE OF 1890 followed the ordinary lines observed in their annual gatherings. Sixty-four laymen were reported as having been elected by the Districts. Twenty-eight answered to their names. Rev. J. M. Harrison was elected president and the Rev. Alfred Andrews was continued in the office of secretary. Of the six ministers who disappeared from the Conference group, four went by the way of transfer, two by the path of credentials. All of the first group, except one, had spent only a short time in the Conference, and consequently had made only a passing impression. These were: William Pimlott, J. P. Wilson, and William Elliott; the fourth, W. L. Rutledge had given many years of service and had held important positions of trust in the Middle West. He had a strong place in the affection and confidence of the people of Winnipeg because of his gentle Christian spirit, and his kindly human touch. While never in the front rank as a preacher, he was a successful, winsome pastor, and always left his charge in a healthy condition. John Pooley received his credentials to enter the ministry in the United States, and Clement Williams to become a minister of the Anglican Church.

Eleven entered the Conference by way of transfer. They were: James Allen, F. W. Pickett, C. E. Stafford, Frank B. Stacey, Arthur Whiteside, P. H. Robinson, William Somerville, George W. Dean as ministers, with James Down, Robert Milliken, and Ernest Barker as probationers. Most of these men remained in the Conference and gave a life service to the Middle West. It was a service of varying character, but always the best each was capable of. Methodism owes much of its prestige and power to such catholic and cultured spirits as James Allen, M.A. His sermons and addresses were marked by a purity of diction and an apt selection of words and phrases rarely surpassed among Methodist ministers. James Allen declined the honour of the degree of Doctor of Divinity

though often offered to him. He preferred to stand in the records as Rev. James Allen, M.A. Frank Stacey, William Somerville and George W. Dean held a high place in the administrative affairs of the Church.

ORDINANDS

The following seven, having completed their term of probation and having passed the required examinations, were admitted to the full status of ministers in the Methodist Church: Frederick James Oaten, John Wesley Runions, Samuel Robert Brown, B.A., Robert Bird Steinhauer, B.A., Oliver Darwin, Charles Ault Procunier, James J. Crookshanks. Of these seven S. R. Brown died a few years later, while serving as pastor, with great acceptance in Fort Rouge. His life, rich in promise, ended all too soon. C. A. Procunier, a fine specimen of upstanding manhood, was next year transferred to Niagara Conference. A few years afterwards F. J. Oaten followed his lead. The other four filled out a life time of unsparing service. Of these the Rev. O. Darwin at this date of writing is still hearty in his retirement after reaching a plane of service and recognition rarely equalled by the ordinary Methodist minister. Fourteen young men were received on probation, and authority was given to employ, under the chair, twenty-one others. In that year the working force, at the disposal of the Conference, was increased by over forty persons. The fact that a force of such proportions could be enlisted and absorbed at one time is the most direct evidence of the intensive expansion of the work.

Seven new missions were formed, having received the required two-thirds vote of the Conference. For the first time, one self-supporting circuit recedes to the rank of a mission. Emerson was no longer the gateway, and no longer the point where settlers halted until they found a suitable location. These facts, together with Emerson's contiguity to the International Boundary, made it necessary to seek and obtain assistance from the Missionary Society. The new missions were Silver Mines, Pasqua and Caron, Elbow River, Arthur, Rathwell and Indian Ford, Brookhurst and Fairfax. These names

are interesting as indicating the tentative attempts at formation of charges, and how places appeared on the horizon and shortly afterwards receded from view. Of these places, beyond Rathwell, not one attained any degree of permanency. They either disappeared altogether or were absorbed in other more favourable centres.

Beyond calling attention to the discrimination apparently made in the grants by the government to the different denominations for the Indian work, the report on the state of the work shows that the membership increased by 1,194, and the givings of the people for all purposes by \$20,000, being \$111,535 in spite of a dreaded shortage, because of a very severe winter and a serious depression just then appearing on the horizon, which continued for about five years. This depression was due, not so much to a failure in crops, as to a failure in markets and methods of handling the crop. Farmers were known to bring loads of the finest wheat to marketing centres, only to find there was no sale for their hard-earned products, or at a price so low as to yield no commensurate returns. Strong men in the presence of this situation, as they recalled their inadequate homes and their young ill-clad family facing the rigours of a Middle West winter, sat down beside their unwanted grain and wept over the dismal prospect ahead. The Government of the country was apparently indifferent. It never thought of relief, but quietly left the helpless farmers to the ravages of the grain trade and the exploitation of unregulated railway rates. Poverty and distress abounded in areas where money, and money alone, could relieve the pressure.

The memorials sent forward for the consideration of the General Conference were for the most part superficial and of minor importance. One alone particularly arrested attention, because of its intimate relation to the genius of Methodism. This memorial, from the Morden District asked the General Conference to legislate in the direction of restraining the tendency on the part of Quarterly Official Boards to "invite" their ministers. The "call" system was beginning a struggle for recognition over the free and unrestrained activity of the stationing committee in making appointments.

LAYMEN AND THE STATIONING COMMITTEE

Dissatisfaction had already been expressed in church management over the fact that laymen had no place on the stationing committee. Such attacks, however, were not successful in breaking down this traditional feature of Methodist economy. But these tentative protests against the increasing resort to the invitation system marked the beginning of developments in which some of the fundamental features of Methodism gradually tended to disappear. Coupled with this first official expression of dissatisfaction with the invitation system and its implication was a gentle suggestion that the time had come when some of the important pulpits of the Middle West should seek to find their ministers among the men who had grown up in the country, and had borne the burdens and privations of pioneer times.

NATIONAL SCHOOLS

Among the special resolutions of the Conference was one giving hearty endorsement to the action of the Provincial Government in establishing a system of national schools, and requiring that the English language be the medium of instruction. The Conference approved of this because it tended to unite the community and to break down the growing menace of racial cleavage in a new country.

LIQUOR LICENCES

Three times in the reports presented to the Conference on temperance, reference was made to the regret the Conference entertained over the reported instances of members of the Methodist Church giving support to liquor interest by signing petitions to grant licences to sell liquor in local communities. One report felt so strongly over the violation of Methodist principles and tradition that it recommended to the Conference that such legislation should be adopted by the General Conference as would make persons signing petitions of this kind liable to the penalty of suspension or expulsion from membership in the Church. The recommendation was, however, not

adopted. Much disappointment was expressed over developments in the North-West Territories in regard to the widening use of alcoholic liquor. This Conference, however, furnished evidence of a uniting sentiment among churches on the matter of temperance.

THE EPWORTH LEAGUE

For the first time in the deliberation of the Manitoba and North-West Conference, reference was made with approval to the introduction of the Epworth League into the Methodist life of Canada. This movement found its origin in the Methodism of the United States. The purpose of the organization was to form Societies in local churches to cultivate the religious, cultural and social life of the young people. The effort met with widespread acceptance and general support. The organization provided opportunities for stimulating the thought, energy and religious interest of the young people. More will be said about this at a later stage. The minutes of that year contain an extended reference to Rev. Enos Langford of which the following is the gist.

On the morning of February 22nd, 1890, the Rev. Enos Langford passed quietly into the spirit world. Enos Langford with his bride started for Oxford House in the summer of 1879. After four years in this isolated mission he was moved to Norway House and then to Berens River. He won and retained the confidence of the Indians. In 1888 he asked to be permitted to return to Winnipeg to attend College. Early in the Conference year he was asked to take up the Winnipeg Mission, and was appointed to the new charge of McDougall Church in 1889. His ministry here was really blest. To this point he was returned in 1890. But the hand of death beckoned him before the year's work was completed.

Since the last General Conference a new Conference was organized in Wesley Church, Victoria, B.C., on Wednesday, May 11th, 1887, known as the British Columbia Conference. On June 13th, 1889, in Tokyo, Japan, during the visit of the General Superintendent to that Mission field, the Japan Mission Conference was erected. These two areas alone with their

emerging problems were quite sufficient to engage the attention of the General Conference as it settled down in September, 1890 to legislate for the needs and demands of such wide additional territory. With these extensions before the mind of the General Superintendent one cannot help feeling that his address to the members of the Conference must of necessity be deeply concerned with the problems involved in the adjustment of this added machinery and of new types of the administration.

A few things happened at this General Conference that had significance for the Middle West. Among these was a clear-cut positive statement of the settled attitude of the Methodist Church to the evils and abuses of the liquor traffic in the social life of the people of Canada. This pronouncement has such historic value as to make it worthy of an extended recognition in any story of the Methodist people. In the report of the Temperance Committee as it began to recover from the shock of disappointment incidental to the general defeat of the Scott Act at the poles in 1888, it undertook to adjust its attitude to the new situation created by this widespread reversal of public opinion. It now assumed a position of affirmed antagonism to all attempts to regulate this destructive traffic and now for the first time began to positively express its growing conviction that the only remedy for this social evil was a Dominion-wide prohibition of the manufacture and sale of alcoholic liquors. This general conclusion with its personal and social implications affected the situation in the Middle West as well as in all other parts of the Dominion. And so at this Conference, the Methodist Church bade an emphatic farewell to all attempts to abolish the evils of the liquor traffic by local or regional enactment and boldly adopted the slogan "Dominion-wide Prohibition" as its motto and its goal. Beyond exerting an influence by this general declaration on the Middle West, a section of the report carried a specific reference to conditions in a part of the territory included in this wide area. A memorial came to the General Conference from A. M. Featherstone and others setting forth the social and political evils begotten in the North-West Territories by the permit system which was in operation there. The General Conference

further sets forth the considered opinion of a body of Methodists representing the whole Dominion, that the findings outlined below would seem to express the general attitude of the Methodist Church on this vexed question:

That this Conference has learned through the delegates from the North-West Territories that drunkenness and crime are increasing to an alarming extent in that part of our Dominion and that the increase is due to an unwarrantable extension of the issue of permits and also to the issue of certificates or licences authorizing the sale of beer and this in violation of the spirit and letter of the North-West Territories Act. We desire to place on record our emphatic protest against this unjustifiable exercise of executive power and hereby call upon the Government to abolish this crying evil by revoking all such excuses. Journal of General Conference 1890, page 340.

DEPUTATION TO FEDERAL GOVERNMENT

A representative deputation was appointed by the Conference to wait on the Dominion Government to press the demands of the Methodist people for the enactment of a Dominion-wide prohibitory law and to state the attitude of the General Conference to the system of permits and licences operating in the North-West Territories. The deputation consisted of Rev. Drs. Carman, Ryckman, and Potts and Rev. D. L. Brethour, as well as Hon. J. C. Aikens, J. J. Maclaren, LL.D., and J. H. Carson.

To this General Conference was presented a resolution from Rev. D. L. Brethour and with it a memorial from Douglass Methodist Church, Montreal, asking that a specific pronouncement be made as to the general attitude of the Methodist people to the use of alcoholic liquors for beverage purposes. Pursuant to these memorials came a concrete and comprehensive statement of how the Methodist people felt towards this destructive traffic. The Conference first quoted the declaration of John Wesley in a memorial to Right Honourable William Pitt, Prime Minister of England, dated September 6th, 1784, as follows:

Though the spirits distilled that year brought an excise revenue of twenty thousand pounds they cost twenty thousand lives of His Majesty's liege subjects, thereby bartering for this

money the blood of these men, not to say anything of the enormous wickedness occasioned thereby and the ruin in many other ways coming to the peace and happiness of the Commonwealth.

Then giving vent to his deep indignation in regard to the traffic Wesley concludes with these incisive words:

All who sell these liquors to any that will buy are poisoners. They murder His Majesty's subjects by wholesale. Neither do they even pity or spare.

In the second place was added the general statement that this attitude set forth in this historic declaration of the illustrious founder was still one of antagonism to the traffic in strong drink. This was followed by a statement showing that

the discipline and the rules of the Methodist Church explicitly forbid the use of intoxicating liquors for beverage purposes and that the use of them is doing harm and is placed in the same category as Sabbath breaking, profanity and traffic in human lives.

FURTHER RECOMMENDATIONS REGARDING TEMPERANCE

The present form of Government control, July, 1944, with its enormous revenues, with a generally silent pulpit and an indifferent press constitute a far removal from declarations such as these respecting this traffic by a Church numbering then 233,868 in actual membership. Two decisions of the Conference in addition to these pronouncements gave clear evidence of the widening interest of the Church in the course of temperance. The first of these was the approval of a resolution from Mr. Thomas Nixon, a prominent and influential member of Grace Church, Winnipeg, that the General Conference appoint delegates to attend the World Temperance Convention at Chicago in 1892. The Conference enacted that the Annual Conferences at their session in 1891, appoint two persons to represent that Conference at this comprehensive Convention. The second was the appointment of four ministers and four laymen to constitute the Western Group of the Standing Committee on Temperance. Added to these two specific enactments, was a repeated appeal to the people to rise above all

party attachment and personal interests in their loyalty to the principles of temperance. Party politics was at that time proving a serious obstacle to the highest forms of social legislation. Coupled with this was an urgent emphasis on the growing need of temperance education by means of pledges and instruction among the young people and among adults by the requirements that public meetings be held yearly on every circuit and mission to promote temperance information and sentiment and to raise funds for the prosecution of temperance effort.

In the review of the Indian work in The Manitoba and North-West Conference submitted to the Conference by the Board of Missions, the statement was made that, after discouraging delays and apparent neglect, a grant of money had already been made for the erection of buildings, the purchase of equipment for Morley in the Bow Valley, and a site had been settled on for an Industrial Institute at Red Deer, and the promise had been given for an Institute in Manitoba to serve the interests of the Indians in the Lake Winnipeg district. These explanations were prefaced by a long statement that the policy of establishing and maintaining schools on the reserves close to camp life had proved both unsatisfactory and ineffective as to its designed purpose. With it was joined the suggestion that a solution for the problem was to be found in the removal of the Indian children to some centre where education would be provided in industrial, agricultural and technical arts for sufficient time to enable the child to acquire proficiency in these arts of Canadian civilization and in the Canadian ways of life. That policy has been in operation for upwards of half a century and vast sums of money expended on it. Among some who ought to know, hesitation is evinced as to the wisdom of the policy in making the Indians self-supporting, independent Canadian citizens. In theory it is good but in practice encounters several obstacles. The report of the Missionary Society indicated deep concern as to the adequacy of its financial resources to meet the increasing claims of the Indian work, in the prosecution of which fully twenty per cent. of all the Society's resources were expended.

At the Conference a further step was taken looking to a closer supervision of the Indian work in the Middle West. This seemed necessary because the Indian work in this Conference was scattered over a vast territory and was varied in its character and needs. The new provision consisted in the appointment of a committee whose duty it would be to exercise close oversight over the operations of the Methodist Church among the Indians of the Middle West. The committee was made up of such distinguished names as Rev. John McDougall, Mr. J. A. M. Aikens, Q.C., and A. M. Peterson, Esq. From the personnel of this committee, one would readily conclude that the supervision would fall into the care of Rev. John McDougall with others discharging an advisory function.

THE NEW SUPERINTENDENT IN MISSIONS

To this Conference the first of many reports were presented by two representative institutions of the Middle West. One of these was an outline of the duties and achievements of the Superintendent of Missions in Manitoba and the North-West. While this office was instituted in 1882 to meet the needs of expanding work in the North-West it proved to be of such value that the appointment of such an officer at a later date was found helpful in other parts of the Methodist Church. The Rev. James Woodsworth was elected in 1886, to succeed Dr. George Young, and proved to be a careful methodical painstaking industrious Superintendent of Missions, and his first report printed in full in the Journal of the General Conference of 1890, amply reflects the genius, purpose and achievement of this worthy servant of the Methodist Church.

HIS REPORT

This report gave a lucid statement of the nature, value and multiplied demands belonging to this important office and became, as it advanced, a veritable gold mine of information as to religious and denominational conditions and the general needs of the Methodist Church in the Middle West. Among many other things the Superintendent undertook to show was the value of this work in quickening an interest on the part

of members and ministers in the religious welfare of newcomers, and so preserving their attachment to that denomination to which they belonged in the land from which they came. He is responsible for the statement that only twenty-five per cent. of the immigrants to the North-West claimed allegiance to the Methodist Church. This rather arresting comment may find its explanation in the fact that, comparatively speaking, few Methodists came from the British Isles to the Canadian North-West. It was of great value, therefore, that the few who did come should not be lost to their own denomination. He makes the further statement, which is an illuminating commentary on the economic conditions of the settlers and on some very important trends in religious and denominational development in the frontiers of Canada, that while there were four hundred and fifty-nine preaching places there were only ninety-five churches. This situation was due not simply to the lack of means to build churches but rather to an uncertainty as to where centres would find a location in a developing country with the unfortunate handicaps of numerous reservations of land for companies and corporations. Beyond that, new school houses were being erected in each locality and furnished a valuable community centre in this formative period. In addition to serving this distinctly useful purpose these schools used as community centres by all the people tended to break down denominational cleavages and to foster among the new settlers a community spirit and a community effort. The leaven of denominational understanding and religious toleration was beginning to effect mental and emotional changes.

The amount expended on missions in the Middle West in the quadrennium 1886-90, was \$53,455; while the amount contributed to the missionary enterprises of the Church was \$22,112. So that the missionary work in the Middle West cost the Church only \$7,835 a year. One paragraph in the report brings the gratifying statement that Methodism in the West had not lost any of its old-time loyalty to the spirit, zeal and methods of the Wesleyan Church. The Rev. James Woodsworth has sometimes been accused of not possessing the

inspirational power of some men in other denominations over the people and workers of their Churches. But in directing the chariot forward he was compelled on few occasions to back up and revise his route.

WESLEY COLLEGE

The other institution to give the story of its beginning and its achievement was Wesley College. The college began operations as an educational institution of the Middle West on October 1st, 1888. Its management was vested in a Board of Directors appointed by the General Conference of the Methodist Church. Half of these held office for four years, and half for eight years. In its earlier years the college had no senate.

The college had three departments of instruction, as follows: A preparatory department, at that time not officially organized, designed however to help students who had not attained matriculation standing. The courses followed here were the ordinary requirements for matriculation into the University of Manitoba. Following this was the arts department which was fully organized and followed the undergraduate courses of the University of Manitoba in which it was one of the affiliated colleges. At that time the arts course covered only three years. All the instruction given in the University was supplied by the affiliated colleges, of which in the arts courses there were four, St. Boniface, St. John's, Manitoba and Wesley. All degrees and academic certificates of standing in the arts courses were issued by the University. The young province was fortunate in thus having only one degree conferring body. The University of Manitoba, founded in 1877, as it functioned in its instructional process through the affiliated colleges, served at that time and for many years afterwards the whole Middle West. The third department to be organized and operated was Theology, designed to cover the courses required of candidates for the ministry after a specific academic and practical requirement was completed. Diplomas in these courses formed the basis for admission to ordination to the office and work of the Christian ministry as required by the

General Conference and implemented by each Annual Conference. These courses in Theology were fixed for a quadrennium by the General Conference.

This college was free to erect its own courses leading to the Bachelor of Divinity degree and to use its own discretion as to the conferring of the degree of Doctor of Divinity. Each of these theological degrees when conferred under limitations specified by the University were recognized by the University of Manitoba and all persons holding such degrees were enrolled as alumni of the University. Because of the delay in taking its place in the university system and because probationers naturally predominated in the student body, Wesley College found difficulty in arresting the attention of prospective students for the arts course especially among students from the city itself. The early student body came principally from the rural areas.

The story of the founding of the new college indicated the loyal determination of the Methodist people not only to support financially the new enterprise but to make it worthy of the best traditions of their Church in the field of education. The financial support given by the Methodist people of the Middle West and others stands out perhaps unparalleled in the annals of educational institutions in Canada. Accordingly this story of the launching of this new educational enterprise sent an added thrill of growing confidence to the Methodists of Canada in their mission and destiny.

THE COLLEGE AND THE COMMUNITY

The part it played not only in maintaining loyalty to a denomination but in awakening and stimulating a longing in the hearts of the youth for an education by the annual visits of its representatives to the churches and missions all over the Middle West can never be adequately assessed. For who can put a line on it, tell its depth, and measure the expanding horizon of its influence in the political, religious, commercial, educational and social life of Canada? But best of all it cultivated and cherished an indwelling spirit which can never be compassed in the narrow limits of material achievement.

RECOGNITION OF THE EPWORTH LEAGUE

An important step was taken by this Conference in passing such enactments as would formally recognize the Epworth League and institute regulations for its proper functioning in the Methodist Church. As to the full significance of this step one would scarcely dare to venture an opinion. That it did fill up a widening gap between the Sunday School and the adult congregation must be admitted and that it provided an avenue for the mental, moral and spiritual development of the youth of the Methodist people cannot be questioned. Amidst some questioning as to the eventual value of this organization, there is, however, this important fact to its credit that, after fifty years of continued operation, the Young People's Organization finds a reputable place in the councils and programmes of the Church. Nothing more was done at this Conference than to recognize the movement hitherto fostered in Canada by the interpretative advocacy of Rev. W. H. Withrow, D.D., and to provide for a standing committee to guide its operations within defined limits. This committee consisted of two members from each Conference elected by the delegations from each Annual Conference. Provision was made for the integration of the committee with the standing committee on Sunday Schools. It was further enacted that "Christian Endeavour" should be an essential part of every League organization as was the case in the Methodist Episcopal Church in the United States. A readiness to co-operate with other organizations within the Church as well as with organizations in other denominations having a similar purpose should be manifested. That the Epworth League might be linked closely to the Church, provision was made for the erection of committees in each Annual Conference by elections from the various Districts. The President of any local Epworth League must have the endorsement of the Quarterly Official Board and automatically on such endorsement became a member of this official board.

At this Conference two matters pertaining closely to the subject of Church Union were discussed. The first was a union with the Anglicans and the Presbyterians. Committees

had been erected by the denominations concerned and had held some conferences. While nothing had been accomplished with regard to the matter in hand, yet a fine spirit of Christian fellowship had prevailed and a better understanding of the points of agreement and difference existing among them. The principal stumbling block as regards Anglicans seemed to centre around the Historic Episcopate with its implications. With the Presbyterians, doctrine, methods and church economy furnished obstacles. The committee from the Methodist Church was continued and authorized to carry on negotiations.

The other phase of Union was concerned with a proposed union of all the Methodist churches operating in Japan. A constitution for such a union was carefully drawn up and approved but no definite action was taken because the Methodist Episcopal Church of the United States was not yet ready to implement such a union. While both these approaches to union did not immediately affect the life of the Methodist Church in the Middle West, they did, however, add some warmth to a tiny ferment soon afterwards to set in operation the leaven already placed in the meal.

STUDENT INTEREST IN MISSIONS AND THE MISSIONARY

Recognition was given at this Conference to a movement at first confined to students, but afterwards greatly extended. By this action such groups were permitted to nominate a representative of the group concerned to become their missionary in a foreign field. This undertaking was the outcome of extending missionary information on the needs in heathen countries and the widespread appeals for trained workers for the educational system of some non-Christian lands. It would appear that the first of such groups to be formed was organized in Victoria University in the last half of the eighties, about 1888. At that time foreign teachers were much in demand in the schools of Japan to teach English and scientific subjects from the standpoint of Western culture. The Government of Japan was ready to employ and support properly accredited persons who were on the ground. To the students this presented an inviting opportunity to establish centres of personal

Christian influence among heathen people. All that seemed necessary for the group to do was to raise sufficient money to pay the missionary's fare to the new basis of influence. While the Missionary Society welcomed the deepening interest manifested by a group of students, it did however sound a note of warning lest added responsibility should rest on it and lest increased demands on its limited resources should arise while it exercised no authority as to selections and appointments of men. After some discussion, to which a group of students in Queen's gave weight, and negotiations with the Missionary Society, approval was given to the proposal of the students to send out to Japan under the suggested plan the Rev. H. H. Coates, M.A., B.D. This recognition was given pending legislation by the General Conference of 1890. Pursuant to this, the Conference gave its approval to all such movements among students, giving them a specific title and laying down some general regulations as to the group's relationship to the Missionary Society and as to its powers and prerogatives in the matter of appointments of men to foreign mission fields. Later on, this same group sent out Mr. C. I. D. Moore, B.A., in a similar capacity. The name given to all such groups by the Conference was "The Collegiate Auxiliary Missionary Society." This name was surely a burden for the body to bear and never came into general use. While the stimulus provided by this movement in its early years was small and limited in its scope, yet it had in it potentialities which swept far beyond the College walls and became in after years one of the most valuable avenues for the circulation of Missionary information and for arousing Missionary zeal and enthusiasm.

In 1893, the students of Wesley College, prompted by these movements, organized such a group and nominated the Rev. James Endicott as their representative, pledging to support him in West China for a period of five years. Mr. Endicott was sent as a regular Missionary. Later, in the Manitoba Conference, other groups followed the lead given by the students, and pledged support for definitely allotted missions. (See Journal of General Conference, 1890, page 284.)

CHAPTER XIII

DIFFICULTIES AND GROWTH

THE CONFERENCE OF 1891

THE Manitoba and North-West Conference addressed itself to its purpose according to the regulations of 1890 with great diligence and admirable zeal, under the direction of Alfred Andrews as president and John Semmens as secretary. This Conference being comparatively speaking young and possessing in the ranks of its workers a majority of young recruits, gave unmistakeable evidence of conquering enthusiasm.

Into the ranks of the Lord's army eager for service came, by way of transfer, T. M. Talbot, M.A., Jas. A. Kennedy, Peter McGregor, Andrew Galley and J. W. Humphries. Each of these, except Mr. Humphries, gave his life service to the area which he at that time entered. Peter McGregor resigned from the ministry of the Methodist Church in 1895, and after receiving his credentials devoted the remainder of his days to useful forms of Christian service. H. J. Galley was transferred as a probationer. On arrival in the West he did not claim his status but served in business life. In 1895, he was received on trial by the Manitoba and North-West Conference. James W. Humphries appears in the list of those transferred into the Conference but his name nowhere else finds a place in the records. The reasonable assumption is that, while the transfer was ordered, it never took place. In the Minutes of the Montreal Conference for 1892 he appears as transferred into that Conference.

The following entered the ranks of the regular ministry by the pathway of reception into full connexion: (1) John William Dickenson, who possessed a bright, active, alert, aggressive mind and had more than average pulpit ability. He chafed somewhat under the restraints of the ecclesiastical and social regulations then prevailing. After serving in his own unique way many important points in the Middle West, he superannuated in 1912 and passed to his reward November

27th, 1919. His frank, forthright outspoken messages, coupled with a temperament, restive at times, created a degree of aloofness between him and his brethren which they found somewhat difficult to understand and fervently wished that it were not there. The Methodist Ministry constituted a great brotherhood in which each was eager to understand and assist his brother who shared with him the toils and triumphs of a new country. All who knew J. W. Dickenson felt that his unique type of individual ministry, rich in forceful vigour, deserved more than simply a passing reference.

(2) James Charles Walker spent his early years in a retail business in Toronto. Here he learned much which proved of great advantage to him in a highly fruitful service in the Ministry afterwards. He consequently entered the service of the Church at a maturer time of life than most probationers. In spite of the handicap of possessing no formal academic and theological training, which he deeply regretted and sought by diligent application to remove, he proved himself by his deep sincerity, unceasing diligence and abounding zeal a very acceptable preacher, a warm hearted pastor and a competent leader. After serving important charges, two of which were in the City of Winnipeg, at the very noon-tide of his growing influence, he was called to the larger service of the Master in the spirit world.

(3) William A. Vrooman was received on trial in 1887, and sent as a probationer to Red Deer. His education was such as the school system of Manitoba in the early years afforded. His theological training was confined to the ordinary course of studies provided by the discipline for probationers on a field. He had a pleasing attractive appearance, a ready, receptive, acquisitive mind. His pulpit style was easy and impressive, his sermons were interpretative and instructional, lacking somewhat in passion and direct appeal. After serving such places as Rat Portage, Melita, Boissevain, Calgary, Moose Jaw, he asked to be left without a station and withdrew from the ministry in 1900.

(4) Wathan Weeden Adamson was a striking personality, possessing a fine impressive physique cast in an athletic mould.

Shining out in his face was an expression that invited and secured confidence. In his manner was a subtle something that easily opened the door for firm friendship. His theological preparation was confined to the courses provided by the Church for probationers. Mr. Adamson was a forceful preacher following in his presentation of the Gospel message the Evangelistic type into which was incorporated a fervent appeal for immediate decisions. Coupled with this pulpit ministration was an intensive effort to build up individual piety by personal approaches and family visiting. His ministry was spent for the most part on the frontier and it would appear that he was eminently adapted for that form of foundation work. In the midst of a ministry, rich in service and bright with encouraging prospects, the call that comes to all came prematurely to him and he entered the higher and fuller service January 3rd, 1918.

If one tried to state the outstanding feature in the character and work of (5) W. N. Jamieson, one would be inclined to say it was orderliness. This feature of ministerial activity was definitely present in his appearance, his sermons and the conduct of his pastoral work. He was a preacher possessing more than average ability and presenting the truth of the Gospels in a method designed to instruct and illuminate. His theological training was taken at Victoria University. In 1889, he was transferred to the Manitoba and North-West Conference and stationed at Napinka. The year 1890 found him serving at Rat Portage. In 1892 he was stationed at Fort Rouge, Winnipeg, and in 1893 withdrew from the ministry of the Methodist Church.

A few familiar faces disappeared. James Down, a young probationer was given credentials which he transferred to the ministry of the United States, as was also the case with E. Kaneen, one of the early probationers found among the select few who honoured the opening exercises of Wesley College with their presence. So rare were the cases of suspension from the Ministry in a new country that surprise arose at the decision of the Conference, on the recommendation of the Brandon District with the endorsement of a carefully selected special committee, when one man who had filled some important appointments was suspended for one year. In the following

year he withdrew from the Conference. It stands to the credit of his brethren that no record can be found in the minutes of the reason for the suspension. After a ministry of one year at Murillo, W. B. Creighton, B.A., was transferred to the East.

In respect to the working force under the direction of the Methodist Church in this area 30 members appear on the probationers list with 20 candidates admitted to the number of probationers already recognized. Beyond this the Conference gave the proper authority permission to employ 12 others to co-operate with a regularly ordained and employed force of about 70 and a preparatory force of about 62. The natural balance between the sections does not appear to have been fairly adjusted.

On recommendation of the stationing committee nine new missions were formed, including: Kemnay, Fort William, Stockton, Buck Lake and Grand Coulee, Kinistino, Riverdale, New Aberdeen and Lakes Beaconsfield and Tupper, Glendale, a few of which being eager to assume self-supporting status had found the financial burden too heavy and were compelled to return to the status of aid-receiving churches. The report on statistics indicated an increase of 1,544 in the membership. From the figures available on immigration it would appear that a large percentage of this increase came from the Evangelistic efforts of the Conference to "win souls for Christ." The few missions erected in the face of this expansion would indicate that the increase centred around the previously organized charges. The first official report in regard to the Epworth League showed that nineteen new leagues had been formed with a membership of 594 and a financial contribution of \$117.85.

In the report of the Committee on Indian work, the announcement was made that, owing to the "decimation" of the Indians at Woodville by an epidemic, this Mission was closed and a new one opened at White Whale Lake. Woodville was a pioneer Mission Station. The Rev. R. T. Rundle, in 1841, made the first visit to this point and instituted work to which the name Woodville was given in honour of the indefatigable Secretary of Missions for the Methodist Church, Rev. Dr. Enoch Wood.

In the face of severe financial depression, the 123 Ministers and probationers commissioned by the Methodist Church to promote the interests of the Kingdom of God as advocated by that communion, inspired by the Faith that is "the substance of things hoped for," drew their belts a little tighter, gave their courage a new lift and went far and wide seeking to find the new settlers who were crowding into the country and to minister to their many needs. Those were heroic days and the Methodist Church with other denominations had men who proved themselves worthy of the great but trying opportunity.

THE CONFERENCE OF 1892

The Annual Conference of 1892 which assembled in Grace Church, Winnipeg, on June 9th, 1892, transacted some business of such denominational importance as to merit special mention. The Rev. John Semmens became president and John Maclean kept the records. Before looking at what was done it would be well to measure the strength added to the ministerial working force. Of those who entered the regular ranks of the Conference some names offered such signal leadership as to deserve extended notice. William Gould Henderson came from the Methodist Episcopal Church and entered the Union as a probationer in 1884. In 1886 he was received into full connexion and ordained. After spending six years in ministerial service in the Montreal Conference he came by invitation to serve a pastorate in Zion Church, Winnipeg. Mr. Henderson had a pleasing personality, an attractive appearance, and impressive gifts in his pulpit ministrations. His style in the pulpit was graceful, his speech fluent, his diction cultured, and his choice of words was wonderfully apt and distinctly expressive. A judge of sermons a little above the average was heard to say: "In listening to any speaker, I am able to forecast how I would express the thought coming up the avenue. In the case of Mr. Henderson I frankly confess that his words were more aptly chosen than anything I had in mind." His contribution to the life of the Conference and to the expanding growth of a new city was highly constructive. The year 1895 found him transferred to the Montreal Conference. In 1892 the Rev.

G. R. Turk was invited to become pastor of Grace Church, Winnipeg, as successor to Rev. James Allen, M.A. The contrast between the two men was very marked, as to appearance, style in the pulpit, type of sermon and general attitude to the affairs of the city's life. The Rev. G. R. Turk was an arresting approachable personality, his sermons were strong, vigorous, out-spoken efforts to interpret the ways of life and the basis of character to men. For a time he acted as instructor in Homiletics in Wesley College. In 1896 he was transferred to the Toronto Conference.

Henry Lewis came from Newfoundland in response to the persistent call of the Middle West for workers. In his pulpit ministrations and in his contact with men, he gave impressive evidence of a unique personality, full of native Welsh fire and forceful natural ability. He was a good citizen of any community. He rendered valuable service in many of the growing towns of South-Western Manitoba and passed to his reward from Melita, Manitoba, February 18th, 1906.

Rev. Hamilton A. Wigle came from the London Conference, having been received into full connexion and ordained by that Conference in 1889. In 1892, he appeared in the ranks of the ministry of the Manitoba and North-West Conference and gave his service to the rural charge of Baldur. Mr. Wigle was a winsome personality both in appearance and approach. In manner and bearing he was genial, affable, making friends easily and retaining them long. His marked tendency to be sympathetic with all forms of life, bearing heavy burdens or passing along shaded roads, opened the way to many avenues of helpfulness. He was a good preacher with a timely message fittingly adjusted to the needs of the ordinary traveller on life's highway. He had a strong sense of his responsibility for community welfare and his obligation to promote its prosperity. After serving Baldur, Carman and Winnipeg Zion, he was transferred to the Nova Scotia Conference.

Among those identifying their interests with the Middle West at that time was John Laycock who found Fort William, Ontario, to be his appointed field of service. Mr. Laycock was a fine specimen of physical manhood, with a genial approach and a manner that easily won for him confidential respect. He

was a good preacher, possessing pulpit ability of fine quality. His service in representative towns, with outlying appointments attached, was worthy of himself, the Church he served and the community in which he laboured.

The others who entered the Conference at that time appear to belong to the class of probationers: W. R. Blackie, D. D. Hambly, J. C. Switzer, R. E. Spence and J. D. Dyer, appeared in the lists in different years as probationers for the ministry. While C. D. Darling appeared among those transferred, his name does not seem to appear in the records. The transfer may never have been completed.

By way of reception into full connexion came a group of young men, all but two of whom gave a life work of service to the Middle West. The names of the members of this group were: Joshua H. Burrow, B.A., W. D. Goard, A. Wooley, W. A. Cooke, B.A., John Lewis and E. S. Barker, B.A. Of this number, three (Burrow, Wooley and Cooke) had received their training in Wesley College and became the vanguard of a long succession of ministers and probationers, whose term of probation and whose education was begun and completed in the Middle West. The faces that disappeared along the way of transfer were Rev. A. C. Crews and James Allen, M.A., who had served one pastorate in Winnipeg. With them went P. H. Robinson after two year's service, one at Red Deer and one at Morris. With these was joined the name of J. F. McLaughlin, B.A., whose association with the Conference was merely nominal. He never actually served in this territory.

Among the important matters decided on at this Conference was the addition of twenty-two new missions, sixteen of which found a fixed place in the list of stations and most of which became strong, self-supporting circuits. Through the process of adjustment in a new country, the others disappeared or became appointments attached to new centres. In the territory between the main line of the C.P.R. and the South-Western line known as the Deloraine Branch, great developments took place through the building of the Souris branch. This new line extended its services in a south-westerly direction into Assiniboia and on to the coal fields at Estevan. Thousands of new settlers pressed eagerly into the area and their presence

demanded the saving power of the ministrations of the Gospel. Those who settled in the western part of this development not long afterwards encountered grave difficulty because of inadequate rainfall. Then the prospects of prosperous years were highly uncertain. Some expansion took place along the main line of the C.P.R. and some in Southern Alberta and some in the vicinity of Edmonton.

That better supervision might be exercised over the increased mission fields, two new Districts were carved from those already existing. Neepawa was formed from Portage la Prairie and Birtle. By this action Birtle was relieved that it might attend to opening areas on the north and west. Moosomin was carved from Brandon and Regina. In this way Regina was left free to supervise work opening out to the west.

The Conference heard with great satisfaction and profound gratitude that the labours of its people had secured an increase in membership of 1,512, representing an advance of about thirteen per cent. This increase was brought about by receiving 1,808 on trial and 1,468 by letter, making a total of 3,276. It may be due to the unsettled social conditions and perhaps to the economic pressure existing at that time that more than fifty per cent. of those received during the year did not find a permanent place in the records. It might in some measure be due to a type of Evangelism in operation then, over which the rank and file of the ministry manifested some concern. This anxiety found expression in the report of the Committee on Evangelism which, after giving thanks to Almighty God for the assistance given to the work by special Evangelists, adds the following: "We would urge our people to heartily unite with their own pastors in seeking to promote the work of God on their own fields." In the report of the Committee on the state of the work a similar feeling, strongly emphasized, coupled with a fitting tribute, is paid to the excellent service of Messrs. Crossley and Hunter, the Misses Judd in Southern Manitoba and the Misses Williams and Hossie in the north-western part of the Conference.

SETTLERS FROM THE SOUTH

In the report attention is called to the first appearance of a movement destined to become an important factor in the development of the Middle West. This movement brought a type of settler accustomed to the task of bringing the prairie under cultivation. The repeated crop failures in Southern Dakota and in a degree in North Dakota, turned the attention of many Canadians to their homeland. These resumed their old loyalties with a valuable addition to their agricultural experience. Mention is made in the report of one group in the North-West of the province who had made wonderful progress during the year 1891, under the leadership of a young probationer, C. H. Lawford, then stationed at New Aberdeen in the Birtle District. In the lists of the following year this mission disappears, being no doubt incorporated in adjoining fields. Many circuits felt the impact of individuals from this source.

In the pastoral address to the membership of the Church, the statement is made that while there are 12,962 members of the Methodist Church in the Middle West, the denomination ministered to over 38,000 of the population. This proportion of one to three between members and adherents and supporters remains fairly constant in the development of Methodism in the Middle West. The difference between the membership, which was a matter of record, and the community served by the Church, which was the real measure of its influence, was frequently used to discredit the importance of the place filled by that Church in the affairs of the nation. That there should be three times as many adherents as members may be accounted for by the Church's insistence on a spiritual experience as a basic requirement of membership.

THE CONFERENCE OF 1893

The Conference of 1893 met in the Methodist Church, Brandon, June 8th. After fixing the roll as consisting of 95 Ministers and 90 Laymen the election of officers took place. The difference in ministers and laymen was due to the fact that Saskatchewan District appointed no lay delegates. The

Conference for that year was under the guidance of Rev. John McDougall as president and Rev. A. W. Ross as secretary. Into this roll came by way of transfer one Minister, Joseph M. A. Spence, and three probationers, Nelson J. Brown, B.A., F. E. Fletcher, B.A., and Henry J. Millar. Out of the Conference passed by way of transfer F. W. Pickett after three years' service, two at Brandon, one at Carman, and B. C. Freeman after one year at Prince Albert. This Conference was marked by the number of men who resigned and received credentials. The financial depression prevailing in the West had not a little to do with this removal. Seven workers find a place in this class with one added to whom only a letter of standing was given. The majority of those who resigned were either probationers or newly ordained. One of those who received credentials deserves after twenty-two years of service, more than a passing mention. Benjamin Franklin was received on trial in 1873 and sent to Smith's Falls. He graduated from Victoria College in 1878 with Gold Medallist standing, and was stationed at Round Plain by the Toronto Conference in 1881. When the new Manitoba and North-West Conference was formed in 1883, he was a charter member. Later he undertook the task of founding a Ladies' College in Portage la Prairie. This venture seemed premature in a country so new and undeveloped. By ability and training Dr. Franklin seemed eminently fitted to render superior service and yet he was one of those men who did not find that particular niche in life for which his genius and inclination designed him. In that year one was deposed from the ministry and expelled from the Church, and one was dropped in silence for want of information concerning him. With the host of young men presenting themselves as candidates for the Ministry, it must not be wondered at if an odd one proved unfaithful to his trust or was lost in the hurly-burly of new and extended settlement.

At this Conference eleven young men were admitted into full connexion, four of these remain on January 1st, 1945, on the retired list. The names of those admitted were James Endicott, B.A., Jabez D. Dyer, F. W. Locke, J. Hellyer, A. R. Aldridge, J. W. Ridd, R. Halsall, J. H. Riddell, B.A., B.D., J. W. Johnston, John Linton, W. B. Chegwin. In this group

one at least found an honoured place, at home and abroad, in the service of the Methodist Church and afterwards added great lustre to The United Church of Canada by his pulpit and platform ability, while holding the important position of Moderator of the United Church. All the others gave a life service to the Church of their choice in the Middle West.

All reports bearing on the progress of the work express satisfaction with the developments that had taken place. In these there is a tone of enheartening optimism. The membership increased by 1,533 after the lists had been carefully pruned. The contributions to the general work of the Church showed an increase of over \$5,000 which, while small, was gratifying in the face of the financial conditions prevailing in the country. As a result of the extended immigration, particularly to Alberta, the Conference found it necessary to form eighteen new missions, a few of which reverted from being self-supporting charges to become missions because of an adverse economic situation.

This annual Conference endorsed the proposition broached at earlier Conferences to set aside one of its own number as evangelist and appointed a Committee for the general direction of such effort. A salary of \$800 was stated and the place of residence of the evangelist designated as Brandon. The Committee on the state of the work again emphasized the outstanding value of pastoral evangelism assisted by co-operative effort. Commendation was given to the evangelistic appeal of Rev. G. W. Kerby, B.A., in Winnipeg, of Misses Williams and Hossie in the Portage la Prairie district and of A. H. Viner and Wife in the Crystal City area.

In the pastoral address for the year there appears a phrase which would indicate that the Conference was sensitive to the growing tendency towards a congregational type of administration. The words used in the address were: "In this age when congregations are beginning to assert their rights." This assertion of "rights" found its origin in a growing tendency already referred to on the part of congregations to select their own pastors by way of invitation. Added to this was an apparent recoil from a connexionalism which was bringing

pressure on individual congregations to maintain and support some of the funds deemed to be in the general interests of the Church. In the next period this tendency showed marked development especially in the matter of selecting pastors. In addition to this the Church was sensitive to some forms of criticism as to the recognized beliefs of the Church, and perhaps more so to the virulent attacks of some atheistic propagandists in the United States. It may be a little symptomatic of tendencies that the Epworth League was cautioned against becoming a purely literary Society.

THE CONFERENCE OF 1894

The annual Conference of 1894 assembled on June 24th, in Grace Church. The Rev. A. W. Ross was called to the presidential chair and Rev. F. B. Stacey kept the records. By way of transfer came into the Conference as regularly ordained Ministers the Rev. J. W. Saunby, B.A., and the Rev. A. B. Osterhout. Mr. Saunby had recently returned from missionary work in Japan. Both these men rendered a long and highly acceptable service in their new sphere of labour. With these came as probationers: C. R. Sing, Thomas A. Sykes and Thomas G. Bethell, who took their respective places in the list of those preparing for the Methodist ministry. At this Conference ten men were received into full connexion. These included such well-known names as W. L. Armstrong, B.A., T. E. Holling, B.A., G. F. McCullagh, C. E. Somerset, E. J. Chegwin, B.A., H. J. Millar, C. F. VanNorman, W. S. A. Crux, B.A., N.J. Brown, B.A., B.D., T. J. McCrossan, B.A., B.D. Of these at least six still remain at January 1st, 1945, to tell of a good day's work well done. All of these, by the service rendered and positions held, deserve an extended notice if space permitted. In later years. E. J. Chegwin became General Secretary of the Y.M.C.A. in Moose Jaw. From this place and service he entered into that rest prepared for all who serve the Master. The Rev. W. L. Armstrong, honoured by his *Alma Mater* with the degree of D.D. possessed such outstanding pulpit ability as to give him a place in some of the foremost churches of the Methodist Church. Rev. Dr. W. L. Armstrong died in March,

1945, in Vancouver, B.C. A similar tribute is due T. E. Holling, likewise honoured by the degree of D.D. from Queen's. One of his hymns has found a place in The United Church *Hymnary* (No. 14). The Rev. T. J. McCrossan while not identified in later years with the Methodist Communion is still the vigorous advocate of a pronounced fundamentalism. About N. J. Brown information is difficult to secure. Out of the Conference there passed by way of transfer C. A. Procunier, E. E. Hardwick and F. J. Oaten. By the way of resignation with credentials six men dropped from the ranks. These were for the most part probationers whose service was brief and local. Two probationers disappeared from the lists by the process of irregular withdrawal. At this Conference there appeared among the rank of superannuates a few men whose service to the Middle West was profoundly significant. Among these were such distinguished veterans as Thomas Argue, William Halstead, F. M. Finn, Thomas B. Beynon, B.A. To these was added John Stewart whose service was not so long and consequently was not so well known. But subsequent Conferences did not seem quite the same with these impressive personalities out of the working forces. F. M. Finn, T. B. Beynon and William Halstead entered this status in 1892. Thomas Argue in 1893. The others in the list of superannuates at that time, with the exception of J. H. Ruttan to whom reference has already been made, had only a brief connection with the active work. While circumstances over which they had no control—removed them from the ranks of the active ministry, they remained helpful members of the community in which they made their home.

The Stationing Committee recommended the formation of fourteen new missions. Records would indicate that nine of the names on the list were formerly self-supporting circuits; but, owing to the force of the depression, it was found necessary to ask for missionary aid for a time. The deep concern of the pastoral address is not with the disappointments of the past but in issuing a challenge to the membership of the Church, in the use of the franchise, to rise above all denominational prejudice and to ignore mere party affiliation in the selection of repre-

sentatives of high morality, unselfish attitudes and upright characters, to be administrators of the affairs of the community and the nation. To the men of that day following in the footsteps of their predecessors, all efforts in the direction of ecclesiastical domination in political matters were highly repugnant and strongly denounced.

PROSPECTS AT WESLEY COLLEGE

The Conference was greatly encouraged by the announcement that a new building for Wesley College was in sight, since \$90,000 of the \$100,000 objective had been secured by subscription. The hope was entertained that the building when erected on a prominent site on Portage Avenue, would stand ready for a great service and free from the encumbrance of debt. The report from the Faculty gave evidence of growing numbers in the student body and of a well ordered academic life. The missionary zeal of the student body was indicated by the announcement that the students and a few sympathetic friends had raised the sum of \$821.45 to support one of their number, the Rev. James Endicott, in West China. This was set forth in the first report of the Wesley College Missionary Society.

The widespread and rather indiscriminate use of evangelists in the few years preceding had very naturally created for the Conference some problems of an administrative and doctrinal character. In the thought of some members and some Ministers the doctrinal standards of the Methodist Church were being undermined, and the time for a halt had come.

LOCAL CHURCHES AND EVANGELISTS

Accordingly, at the Conference, a special committee was appointed to declare the mind of the Conference in regard to a "protest and petition from the Crystal City District," raising the question of the prerogative of the Pastors in the employment of Evangelists and the right of Trustee Boards to permit the use of church buildings and property for such Evangelistic

meetings. This special Committee, in its report to Conference, gave its attention to an interpretation of the Discipline as to the prerogatives of Pastors and Trustee Boards. In dealing with the protest itself the Committee made a few recommendations for adoption by the Conference: (1) That if the protest were meant to involve a charge, then those making such a protest should adopt the course specified in the discipline and make the charge to the regularly constituted authorities. (2) That pastors be advised to secure the endorsement and co-operation of the Quarterly Official Board in any effort to employ evangelists, and (3) That the General Conference be asked to clarify Section 179 of the Discipline by a clearer definition of the following words: "Only those that are amenable to the Church." The protest and its treatment were an indication of the disturbed condition of the Church's life through the employment of irresponsible Evangelists.

At this Conference a special resolution was passed, sponsored by Mr. G. W. Beynon and Mr. F. W. Adams, urging the Conference to take steps to organize in the Conference the new Order of Deaconesses already holding a place in the provisions of Discipline. This is the first reference to the New Order in the wide area of the Middle West. Owing to the general character of Church work in that area the Order was sparingly used by the Ministers and Churches. Another resolution of prospective importance commended very heartily the Board of Missions for nominating the Rev. John Semmens to the Department of Indian Affairs as a highly suitable person for the Principalship of the New Institute to be opened in Brandon for Indian children.

At this Conference many memorials appeared calling for changes in the provisions of the discipline. All these submissions from whatever source they came were duly forwarded to the Committee on Memorials. In the report there is ample evidence that the mind of the Conference was in a fairly elastic mood. Two Memorials asked the General Conference to legislate regarding the rights of laymen to a place in the Church Courts. One of these, that laymen have representation in all Courts except the Stationing Committee, received endorsement.

The other that laymen be accorded the right of representation on all Courts, except the examination of Ministerial Character, was rejected. The extension of the pastoral term to five years was requested. Perhaps the Memorial having keenest social significance was one looking to amending the Marriage laws of Manitoba with a view to permitting only duly ordained and authorized ministers to solemnize matrimony. Once again the question of signing petitions for the granting of new liquor licences or of renewing old ones emerged in the request that the General Conference make it imperative that members of the Methodist Church refrain from signing all such petitions. The Conference gave its approval to the Memorial that the President of the Ladies' Aid of an individual congregation, provided she is a member of the Methodist Church, be a member of the Quarterly Official Board. This Memorial marks the beginning of a long struggle on the part of women for representation in the Courts of the Church. The use of alcoholic wine at the sacramental service was strongly condemned. The question of the Minister's salary as a basis for taxation for the various funds came up for review and was followed by a favourable recommendation to the General Conference.

Death called Edward Eves and George Hanna home. Edward Eves entered the ministry of the Methodist Church in 1877 and was transferred to the Manitoba and North-West Conference in 1888 and stationed at Norway House. In the spring of 1893 he was asked by the Church to assume the work of erecting a building at Island Lake a point seventy miles south-east of his station. While engaged in this work provisions ran short in the Hudson's Bay stores. To relieve this shortage he consented to go to fishing grounds a few miles distant to obtain some sturgeon. In attempting to "run" the Pelican Rapids he lost his life in the whirlpool. In his short period of service he had shown himself a capable workman and had won the confidence of his people. His obituary notice appears in the minutes of 1894, while his death took place on June 16th, 1893. On May 22nd, 1894, in Edmonton, the Rev. George Hanna, to whom appreciative reference has been made, laid down his work and slipped quietly into the spirit world.

THE SITUATION AMONG THE YOUNG

The report respecting the status and influence of the work among young people, appearing as it did at the close of the quadrennium, was rich in promise provided some safe-guards were carefully observed. There were, at the close of the Conference year 1894, 216 Sunday Schools in operation and 12,538 scholars. From that source alone came 590 into Church Membership, being over one-half of all additions to Membership. The Epworth League gave evidence of healthy growth. Seventy Leagues were in operation showing an increase of 16, with 2,390 Members, amounting to an increase of 634 in all.

CHAPTER XIV

EDUCATION, SOCIETY, AND EVANGELISM

THE General Conference of 1894, met on Thursday, September 10th, 1894, in Queen's Avenue Methodist Church, London, Ontario. Of the 260 delegates elected to represent the whole Methodist Church, twenty were from the Middle West. The names of those who appeared for the first time from this area were Rev. A. W. Ross, Rev. Dr. John Maclean and Rev. George W. Dean, as Ministers; and J. A. M. Aiken, Q.C., F. W. Adams, George W. Brown, F. G. Lewis, S. R. Parsons, R. Jackson, U. Jory as laymen. After the Conference was constituted and the roll called showing 250 in attendance and the officers elected, the General Superintendent delivered his quadrennial address which gave, in some measure, a forecast of what appeared to him as needed legislation.

GENERAL SUPERINTENDENT'S ADDRESS

In this comprehensive survey, the General Superintendent gave a clear cut review of the progress made by the Methodist Church since the union of the different Methodist Branches ten years before. That Union flung open for United Methodism a door of opportunity rich in promise. The Church, thrilled by the new spirit begotten by that achievement, was by no means slow to press with buoyant zeal into the possibilities lying before its eager and expectant thought. The Conference made few radical changes in the doctrines and policies of the Church and appeared content to leave the Church Courts and executive bodies in the enjoyment of their respective powers. The Stationing Committee was left undisturbed in the exercise of its usual powers, guarded, however, by impressive hurdles, in extending the term of the pastorate, such as the necessities of the work, a three-quarter vote of the Quarterly Official Board taken by ballot, and a two-third vote of the

Stationing Committee. On these conditions alone could permission be granted for the extension of the pastoral term from three to four or five years.

At this Conference the position of women in regard to their right to a place on the Church Courts came up for review from two different angles. The first came along the road of an appeal to the Court of Appeal against the decision of the President of the Nova Scotia Conference who permitted a woman duly elected by a District Meeting to retain her place in the Annual Conference. The Court of Appeal sustained the appeal and affirmed that it was a violation of the laws of the Church to permit a woman to hold a place in the Annual Conference. The second came along the line of the report of a Committee which recommended that no further concession be made to women in regard to a place in the Courts of the Church. All this, to be sure, sets forth a negative stand but it is interesting as indicating the attitude of a strong denomination to the rights and privileges of women in Church Courts a generation ago.

THE SUPERINTENDENT OF MISSIONS

Two reports were presented to the General Conference directly concerned with the happenings of the Methodist Church in the Middle West. Four years before, these reports appeared for the first time in the discussions of the General Conference. The first of these was the report of the Superintendent of Missions for this vast area known as the Manitoba and North-West Conference. In his simple lucid statement of conditions obtaining in the North-West, Rev. James Woods-worth presented an encouraging picture of continued progress. In the prosecution of his duties he had travelled almost 80,000 miles. In this territory there were 169 circuits and Missions showing an increase of 48 in the four years. Of these, 66 were self-sustaining circuits. The ministers and helpers told the story of redeeming love at 564 appointments, being an increase of 105. Of these preaching places, four years back, only 95 had church buildings. Now congregations are able to worship God in 141 buildings erected for that purpose. Not only were

the people zealous to build churches in which to worship, but their thoughts extended to the comforts of the Minister and his family. Four years before there were only 59 Parsonages, then 73 were provided for the comfort of the resident Pastor. The white membership increased from 8,786 in 1890 to 13,850 in 1894. The Indian Membership increased from 1,109 to 1,356.

At this General Conference on the recommendation of a Committee, the Boards of Sunday Schools and Epworth Leagues were continued, whose responsibility would be to supervise and direct the operations of the Church's work in the Sunday Schools and Epworth Leagues of the Methodist Church in Canada, also to promote the organization of such institutions and provide for their efficient operation. In the past this function was discharged by what was really a Standing Committee but known as a Board, with a Secretary who was for the most part Editor of the Sunday School publications. During the quadrennium a new paper was issued bearing the name of the *Onward* and designed to cultivate the interests and welfare of young people generally. Both in content and character the *Onward* has shown itself to possess merit highly creditable to the Methodist Church and afterwards to the United Church. The General Conference Committee in its report sought to define more explicitly the duties and responsibilities of the Sunday School Board and to prepare and present to the Conference an extended constitution for the new addition to the original Board of Sunday Schools, known as Epworth League Societies. A rather strenuous debate occurred as to the name to be given to this new organization in the Church's programme. The matter was finally settled by a vote of the Conference on an amendment of Mr. N. W. Rowell, declaring the name to be "The Epworth League of the Methodist Church in Canada," having power to operate in departments in the local league and erect affiliations with other organizations of young people both inside and outside the Methodist Church.

That this Board might have executive efficiency in the important area assigned to it, the Conference elected a General Secretary of Sunday Schools and Epworth Leagues, gave particular attention to the definition of the duties of the new Secretary, and concluded a meticulous description of these

duties by the significant words, "It being understood that he shall not interfere with the functions of the Minister or other Officers of the Church in their prescribed duties." (See Journal of General Conference 1894, page 294.) One is led to wonder just why these words were added to the positive definition of duties. This much is certainly evident: that another cog had been added to the wheel which will tend to remove the initiative from those whose immediate concern and responsibility were intimately related to the promotion and organization of the work among the youth of the Church. This is at least manifest that another step has been taken in the direction of departmentalizing the Church.

For the first time in the history of the Methodist Church, a Sessional Committee was appointed bearing the impressive title "Sociological Questions." The erection of this Committee may have found its explanation in the social and economic unrest and agitation in Great Britain and the United States, with the incipient appearance in the opening life of Canada of conditions destined to foster dominating economic institutions and industrial organizations with their accompanying features of poverty, disease and destitution. To the Committee's Report an amendment was offered by Rev. Dr. A. Courtice urging that all studies of Social Maladjustment existing elsewhere in the world be conducted in the light of Social and Economic conditions prevailing in Canada. The Report made a few important statements of fact regarding Social conditions: 1. That even in Christian lands distress and destitution prevail to a large extent in the great centres of population. 2. That these seem to be increasing rather than decreasing. 3. That as a Church our sympathies are with the struggling masses everywhere and we stand ready to aid to the utmost in ameliorating their condition. Otherwise, the report was tentative, halting, hesitant, afraid to invoke the restraining and regulating power of legislation, and falling back upon the transforming power of the Gospel of Jesus Christ in this idealistic statement, "When Society has become impregnated with the teaching of Jesus of Nazareth, trusts, monopolies, heartless combinations and oppressive economic conditions

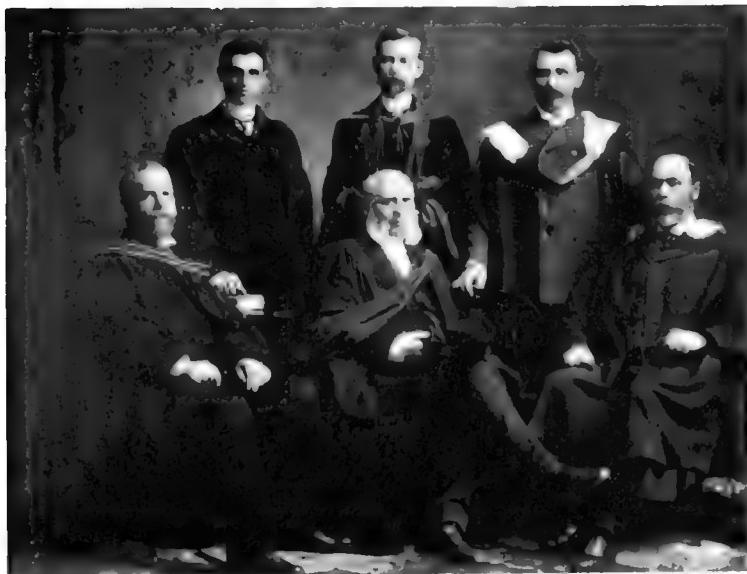
shall have been superseded by a universal brotherhood. The report is significant in the light of the social developments of the new century soon to open.

Wesley College was the Educational Institution of the Methodist Church in the Middle West. Its first report to the General Conference of 1890 sent a thrill of optimism throughout the whole connexion. At this Conference it presents its second report which afforded further grounds for encouragement and thanksgiving. The attendance had grown from thirty-five in 1889-90 to seventy-three in 1894-5. At the beginning of the quadrennium in 1891, the Government of Manitoba co-operated with the affiliated Colleges in providing better facilities for the teaching of Science. The Colleges supplied the Professors whose names were Rev. Dr. George Bryce from Manitoba College (Presbyterian), in Geology; Professor E. B. Kenrick, M.A., St. John's College (Episcopalian) Chemistry (It is by the way interesting to note that Professor Kenrick drove the first horseless carriage down Main Street); Professor G. J. Laird, M.A., Ph.D., of Breslau, Wesley College (Methodist), Physics. The Government became responsible for providing equipment and class-room facilities in the McIntyre Block, Main Street, Winnipeg.

In addition to this feature of co-operation between the Colleges and the Government, Manitoba and Wesley instituted a system of exchange lectureships by means of which Mathematics of third and fourth years were taught in Wesley and Mental and Moral Science and Classics of the same years were for the most part taught in Manitoba. The University, in 1904, assumed responsibility for teaching Science in the new building on Broadway by the appointment and support of a basic staff in scientific subjects and engineering. A few years later, the teaching of English and Mathematics was taken up by the University. In fact, the phase of co-operation in the Colleges continued to operate until Manitoba College in 1914 relinquished to the University the teaching of Art Subjects. In the Theological Department the system of interchange lectureship prevailed until the Union of Manitoba and Wesley into the United College, which took place in the autumn of 1938.



Dr. Manson Doyle



THE FACULTY OF WESLEY COLLEGE IN 1892

Front Row from left to right: Prof. R. R. Cochrane,
Principal J. W. Sparling, Dr. Andrew Stewart.
Second Row from left to right: Prof. W. F. Osborne,
Dr. G. J. Laird, J. H. Riddell.

In addition to this encouraging story of growth in interest and numbers combined with a fine spirit of fraternal co-operation, the Board gave a stirring account of the generous support of the College by the rank and file of the people who had contributed for the support of the College \$5,786 for the Conference year 1893-4.

This part of the Report was highly gratifying but what followed made the greying hairs of that great Assembly fairly stand on end at the story of achievement in a new land. The Board announced the purchase for \$22,550 of a site of practically five acres on Portage Avenue, a main broad thoroughfare of the City with building contracts to the amount of \$70,000 already let, the foundations in place for a building that would be a decided asset to the cause of education and a lasting pride of the people called Methodists. To this great undertaking \$88,000 had already been subscribed and \$33,000 paid. All that in a time when an unrelieved economic pressure had tightened its oppressive grip on the purse strings of a young country.

TEMPERANCE LEGISLATION

The Temperance question played an important part in the deliberations and decisions of that Conference. To a Sessional Committee was referred an extended report of a Standing Committee of the General Conference whose duty it was, with representatives from other Evangelical Churches, to seek to promote the interests of temperance among the people and with the Government. The approach of this Committee, backed by hearty support from other temperance organizations, to the Federal Government, was in its results a bitter disappointment. The Hon. Geo. E. Foster, Minister of Finance, offered unyielding opposition on the ground of the influence of prohibiting legislation on the financial resources of the Dominion. The Committees concerned, however, made an urgent appeal for the early consummation of a petition from the people praying for the enactment of a prohibitory law for the Dominion of Canada. On this appeal and the petition from about 500,000 citizens, the Government took refuge behind the

appointment of a Royal Commission to survey the liquor business and report to the Administration of Canada. Citizens in some provinces, feeling that they had been rather evasively treated by the Dominion, undertook to test temperance sentiment by asking their respective governments to take a plebiscite on the simple matter of the prohibition of the liquor traffic. The first province to make such a test was Manitoba where the vote revealed that 19,637 favoured prohibition and 7,115 were opposed. The vote for Manitoba, Ontario, Prince Edward Island and Nova Scotia, showed that 266,498 wanted a Statute prohibiting the sale of intoxicating liquors, while 133,580 were opposed. Pending the report of the Royal Commission and a prospective appeal to the Privy Council in London, England, the matter of temperance legislation was at a standstill.

The Memorial of the Manitoba and North-West Conference asking the General Conference to protest to the Dominion Government against the overthrow of prohibition in the North-West Territories by an increasing extension of the Permit System met with the response from the Legislative Assembly of the North-West Territories of what was practically the establishment of a licence system for the sale of beer in this vast area. Out of this protracted effort, large expenditure of time and money with intense agitation, the temperance forces had gained little beyond an intensified intelligent education regarding the social dangers inherent in the Liquor Traffic, but that gain meant much.

THE ANNUAL CONFERENCE OF 1895

After a season of faithful devoted work, the Ministers, Laymen and Probationers of the Manitoba and North-West Conference assembled in the City of Regina, on June 13th, 1895. In constituting the roll of the Conference, 103 Laymen were reported as being elected by the various districts.

Into the Conference by way of transfer came at that time one superannuate, Rev. L. Gaetz, who was by action of the Conference restored to the active work and stationed at Brandon. Leonard Gaetz possessed marked ability in the pul-

pit. He and his family filled places of much importance. The following probationers entered the Conference at that time and found a place in the lists: A. R. Robinson, H. S. Hastings, J. W. Bowering, B.A., J. T. Harrison. Through the gateway of reception into full connexion came a group of ten, four of whom still remain, January 1st, 1945, and continue to make such contributions as their limited status and declining strength will afford. The whole ten, in the opportunities offered to them, rendered a service of which any Church might well be proud. Of the ten the following have gone on before: R. A. Scarlett, J. H. Morgan, B.A., William Shaw, T. G. Bethell, W. A. Lewis, B.A., C. H. Cross; A. J. Tufts, B.D., D.D., E. J. Hopper, M. C. Flatt, and R. Milliken remain.

From the Conference passed by way of transfer the active energetic, capable George Daniel, long known and valued as a successful Minister in the Manitoba and North-West Conference. Eight men passed from the ranks by the way of credentials, while two names disappeared because of irregular withdrawal.

The working force of the Methodist Church in the Middle West at that time consisted of 103 Ministers, 79 Probationers and six prospective probationers ministering to a membership of 15,760, being an increase on the previous year of 544. The financial statement for the Conference for the first time in its history had attached to it the word "Decrease." The explanation could easily be discovered in prevailing economic conditions.

The leadership of the Conference forces in the prosecution of its extended and varied work was entrusted to Rev. John MacLean, M.A., Ph.D., as President and Rev. George W. Dean as Secretary. On the recommendation of the Stationing Committee eleven places were forwarded to the Board of Missions as worthy of assistance in the form of grants. Of these only five had not appeared on the list of missions before this Conference. By the action of the same body a new District was erected known as "Edmonton."

At this Conference beyond the routine business of such an assembly, a few matters of wide significance were given a

place in the Church's activity. At this time the Rev. Thomas Argue was restored to the list of active Ministers and appointed to the position of Immigration Chaplain at Winnipeg. In addition to this important appointment with its almost infinite possibilities, Rev. Thomas Argue was stationed at Bethel Mission, which for the first time appeared on the list of stations as Winnipeg seventh. Mr. Argue was by temperament, appearance and experience, just the type of man one would select to meet the newcomer, bid him welcome and make him feel at home in a new land. To facilitate contacts with the newcomers he used as a centre All Peoples' Mission and issued in the daily press and in circulars a minute description of the premises, their location and what the stranger might expect to find there. This was a timely venture on the part of the Methodist Church, and in its future developments played an important part in the varied and changing life then finding expression in a growing gateway city around the station of the only transcontinental railway system in Canada.

The second matter of importance recognized at this Conference was the assumption of the responsibility for the management and direction of the Brandon Industrial Institute, erected on a commanding site just west of the Experimental Farm by the Federal Government. This school was designed to meet the needs of Indian children from Norway House and related Missions. The Conference, acting on the suggestion of the Board of Missions to the Department of Indian Affairs, set aside the Rev. John Semmens, the veteran Indian Missionary, to give leadership to this important and significant enterprise. The home of the Institute was an impressive building, well designed to meet the needs of such an Institution at that time. Since that date—June, 1895—the Brandon Industrial Institute has held a prominent and influential place in the thought of the Community and the Church. Shortly after Mr. Semmens assumed control he made a scouting visit to the Indians of his new parish, announcing to them that he would return to gather the children for the new Institute on a specified date and urging the parents to have their children assembled and ready for the new school. On the appointed date Mr. Semmens returned to the Missions and gathered

together some thirty-eight children, twenty-three boys and fifteen girls, whom he conveyed to the school near Brandon. These formed the first student body of an Institution which has done its part as a great undertaking with admirable efficiency. If any failure in its purpose has ensued, it came from the social condition which was not ready to incorporate into its life the trained Indian. The graduated Indian found little scope for his effective training in the restricted and limited life of the hunting grounds.

Three men have filled the principalship of that Institution with great credit to themselves, the Government, the Church and the Indian children. Of the three Principals who held the Office, Rev. John Semmens and Thompson Ferrier, having run a good course, have entered into the eternal rest. They were different: the first, sympathetic and idealistic; the second, methodical with outstanding business ability. The Rev. Dr. John A. Doyle, who combined in a unique way the qualities of his predecessors, still remains to serve the United Church with vigour and efficiency, though retired.

From the Board and Faculty of Wesley came welcome news regarding the developments that were taking place in the educational work assumed by the Conference. The bright side of the Faculty's Report was set forth in the splendid place taken by the students of the College in the University examinations. Coupled with this was an intimation from the Board to the effect that the new building would, in all probability, be ready for occupancy at the opening of the session, 1895-6, on October 1st. The current account of the College was in a healthy condition, showing a balanced statement.

THE CONFERENCE 1896

In 1895, outside the membership the interests and activities of the Methodist Church showed a decline, but in 1896 all the enterprises of the denomination registered an increase. This was particularly noticeable in the area of finances, indicating that the ebbing tide of financial chaos had changed to a flowing one, filling up all the empty harbours, bays and creeks of the national life. The grand total raised by the Methodist

Church in the Middle West was \$170,731, being an advance on former years of \$21,526. The membership showed an increase of 556 being an advance of practically 3½ per cent.

This Conference was marked by an enthusiasm coupled with devout emotional fervour, not common to such assemblages of Christian workers. In addition to revived hopes, begotten by new economic revival, the central feature of the Conference was found in a report respecting Wesley College and the arrangements for the formal opening of that institution on Wednesday, June 3rd, 1896. The Board of Directors told the Conference that the new building had reached such a stage of completion at the new year that it was ready for occupation, on January 6th, 1896, and that classes had been conducted in it during the second term of the session, 1895-6, and further, that the Conference had maintained its support of the College by an increased amount of \$250. The Secretary said that the student body now stood at 130 with an impressive list of scholarships won by its students.

The Conference of 1896 assembled in Grace Church, June 4th, of that year. The Rev. G. W. Dean was elected President for 1896-7, and the Rev. T. C. Buchanan, Secretary. The membership of the Conference stood at 216. In the roll call, however, only 83 ministers and 38 laymen responded to their names. The roll call was a very inadequate index as it occurred too early to catch the full attendance. The new faces coming into the Conference by way of transfer were few. Beyond the probationers, G. R. Kitchen, H. Noice, E. Michener and R. Waters, the name of Andrew Henderson stands alone as an ordained minister. Into the ranks of the ministry came by ordination and reception into full connexion five men, J. C. Switzer, H. Whitmore, W. R. Hughes, George Elmit and J. R. Howarth. These all gave a good day's service in the Master's vineyard, and in the evening went home to enjoy a well-merited rest. Future Conferences in this area would miss the impressive presence of the Rev. George A. Love who came into the Methodist ranks from the Congregational army, and the bright, alert, suggestive part played for four years by the Rev. W. G. Henderson. Two disappeared by the way of credentials, and two by being dropped in silence for

irregular withdrawal from the work. It is interesting to discover that of these, Mr. F. G. Sykes was recovered by the Montreal Conference, sent to the Wesleyan Theological College, from which institution he took his B.D. in 1900.

By way of death there passed out, in the midst of a promising career, the Rev. J. J. Leach, Ph.B., a man of strong pulpit ability and a fine brotherly spirit. Beyond the work of his own congregation he rendered a rich service in aid of the circuits and to the general interests of the community in which he served. An honoured son lives on to perpetuate the memory and to continue in a layman's capacity the work of a devoted parent.

THE OPENING OF WESLEY COLLEGE

The Exercises associated with the formal opening of Wesley College were appointed for Wednesday evening, June 3rd, 1896, to be held in the Convocation Hall of the new building. Long before the hour for the opening, the Hall and its gallery were filled to capacity and the whole atmosphere was magnetic with a tense feeling of satisfaction, pride and abounding hopes. Methodism was celebrating a great achievement in a new area of life in which her people were not generally supposed to excel. This occasion marked a significant milestone in the mental, moral and spiritual attitudes to life and its widening process among the people called Methodists and in a wide circle beyond the boundaries of that Church, then seeking avenues for preparation for lives of usefulness and service.

Representatives were present at the ceremonies from the City, from the Government and its educational life and from all sister Colleges in the University System. Mr. J. A. M. Aikens, Q.C., presided in his usual gifted, pleasing and impressive way. He was on that occasion in his best form and breathed into the Exercises of the evening a spirit of unbounded optimism. All the speakers brought hearty congratulations, joined expressions of wonder at such a great achievement in a new country in times like these. Among the addresses that left a deep impression on the entire audience

was one by the Rev. Father Drummond, S.J., of St. Boniface College. In the many fine things which he said (for Father Drummond was widely recognized as one of the most cultured and eloquent speakers in Winnipeg at that time) he paid a glowing tribute to the contribution which Professor Cochrane and Professor G. J. Laird had made to the progress of higher education in the University of Manitoba. Everybody recognized this tribute as being well merited for Professor Cochrane was then, and for years afterwards, readily accorded a foremost place in the teaching profession, and Professor Laird was not only a scientist of international reputation but possessed a culture so wide and so varied as to give him a distinctly prominent place in the social life of any community. Father Drummond in his eulogistic reference to the Principal, the Rev. J. W. Sparling, said that he had heard it intimated that the University of Manitoba was about to institute a new degree known as L.S.D. (Pounds, Shillings and Pence) with which to honour the outstanding financial ability of the Principal of Wesley College. Dr. J. W. Good, a distinguished specialist in eye, ear and throat troubles, brought the greetings from the Manitoba Medical College, at that time an affiliated institution of the University of Manitoba. The history and achievements of this institution were unique among the Medical Colleges of America. The sparkling, wholesome humour of Dr. Good found a welcome and a respected place in the life and doings of Winnipeg. On this occasion he fell in no degree below his high level and his intriguing appeal. And so, Wesley College was formally set afloat on a swelling current, full of high inspiration and rich in the promise of great usefulness to the Methodist Church and the community at large.

The Wesley College Missionary Society gave evidence in its report to the Conference of a wide and well-sustained interest in its new venture. During the year 1895-6 the students, with a few sympathetic friends on the Faculty and outside, raised \$850 for the support of their fellow student, Rev. James Endicott, in West China. Of the 77 subscriptions to this fund all but 12 were from students or graduates; the 12 contributed \$125. Of the students attending Wesley in

that year 29 were probationers for the ministry. Had all the probationers assigned to College gone to Wesley the number would have been 36.

LEAGUES AND SUNDAY SCHOOLS

The reference made during the Conference to the work done by the Epworth League and the Sunday Schools furnished ground for hopefulness in respect to these organizations. It was shown that 103 Societies with varied names operated in the Conference during the year and that these Societies had a membership of 3,387 and had raised \$2,271 in the year just closing. In the work of the Church 245 Sunday Schools and 14,241 children participated. The Conference welcomed to its deliberations the Rev. A. C. Crews, the new Secretary of Epworth Leagues and Sunday Schools. By his helpful counsel and inspiring addresses he contributed much to a wider knowledge of the work being done and to be done through the organized co-operation of the young people.

A CIRCULATING LIBRARY

At the Conference of 1895 in Regina, a motion was introduced by the Rev. Dr. John Maclean appointing a committee to take steps to establish a circulating library among the ministers of the Conference. This committee made its report to the Conference of 1896, and with it presented a constitution designed to regulate the operation of such a library. The thought and purpose involved in the suggestion held in them a rich significance as a mental stimulus for men, many of whom were remote from the quickening influences of helpful culture. It is a matter of regret that the seed sown then did not bear fruit. Libraries did not hold the place in the life of the people then that they do now. Some important developments had to take place before this effective instrument of widening culture became ready for the use of an awakening people. In later years this early suggestion, through the assistance of the Library at Wesley College, found a beneficial place in quickening and enriching the mental processes and powers of the ministry.

THE CONFERENCE OF 1897

The Conference of 1897 assembled in Portage la Prairie, on June 11th, and elected the veteran, the Rev. Thomas Lawson, to give leadership to its efforts for 1897-8. The Rev. Thompson Ferrier was appointed to keep a record of proceedings. Little change appeared in the personnel of the working force of ministers and probationers. Into the Conference, the Rev. S. Cleaver came from British Columbia to be pastor of Grace Church in place of Rev. G. R. Turk, recently removed by transfer to the Toronto Conference and by it stationed at Carlton Street Methodist Church. The Rev. S. Cleaver, honoured by the degree of Doctor of Divinity by Wesley College, was a strong, kindly, sympathetic personality. He had an impressive appearance and rare descriptive powers which manifested themselves in the splendid capacity to tell a story. His pulpit ministrations were at their highest peak of persuasive appeal in his arresting picture of Old Testament worthies and of New Testament scenes, notably of the lad with the five barley loaves and two fishes. So widespread was his pulpit reputation that people from all parts of the City hurried to the Church one hour before the appointed time to find a seat. Four men slipped out by way of irregular withdrawal and three by the ordinary path of resignation with credentials. Into full connexion came A. E. Roberts, T. J. Johnson, B.A., E. Michener, E. W. Wood, George Steed, V. H. Rust, F. G. Huntsman, J. A. Haw, B.A., A. E. Smith, J. W. Bowering, B.A., and G. H. Bennee. At the date of writing, December 22nd, 1944, only E. Michener, now a member of the Senate of the Dominion of Canada, J. A. Haw, B.A., A. E. Smith and G. H. Bennee remain.

A. E. Smith, who possessed rare powers of public appeal, after some troublesome experiences in the closing period of his ministry in Brandon, turned his attention for a time to politics and social reconstruction; but later resigned from the ministry, moved to Toronto, there became closely identified with some radical attempts to change the social, economic and political status of the country. Some of the things which

his restless mind advocated now appear upon the horizon and are likely to be incorporated in the life of the Canadian people, but they are about to be realized as the result of the operation of factors and forces undreamed of by Mr. Smith and his associates. In the early years of the twentieth century the ranks of the Methodist ministry gave forms of vigorous support to the strong agitation for social and economic change and supplied not a few leaders to what were spoken of as "revolutionary movements."

In the death of the Rev. F. E. Fletcher, B.A., pastor of Fort Rouge Church, the Conference lost a man of outstanding pulpit ability, coupled with a keen comprehensive culture. Wherever one found him he had some classic work of literature in his hand or in his bulging pocket.

The reports and reviews presented to that Conference by standing and by special committees, which followed the long established order of procedure gave a most encouraging picture of the achievement of the past year. In every phase of the Church's multiplied activity there was recorded a marked increase, some of it not so large as was hoped for but all of it on the right side of the ledger. Joined to this enheartening survey of the work a few new matters found an important place. A new district was erected composed of the circuits and missions clustered around the head of the Great Lakes and known as Port Arthur District. This was done that better supervision might be exercised in this opening area.

Six new missions appear in the lists of the year, such as Rainy River, Dryden, Ochre River, Mossey (all of these except Mossey remained for years among the stations); Binscarth reverted from a self-supporting charge to a mission.

CONFERENCE EPWORTH LEAGUE ORGANIZED

At that Conference, on the recommendation of a standing committee appointed the year before, the report announced that steps had been taken to organize an Epworth League union for the Manitoba and North-West Conference, that a vote had been taken by a circulated ballot and the following officers had been selected: President, J. H. Riddell; First

Vice-President, S. E. Clement; Second Vice-President, Alex Mills; Third Vice-President, W. P. Argue; Fourth Vice-President, Mrs. Lane; Secretary, H. J. Hardy; Treasurer, W. T. Shipley; and further, in order to awaken the interest of the young people in this new organization, those Methodists attending a Christian Endeavour Convention in Winnipeg were asked to meet the newly appointed officers at an opportune time in the Convention to discuss matters of pertinent importance to the youth of the Methodist Church. At this gathering it was decided to send a delegate from the Middle West to the International Convention of Epworth Leagues to be held in Toronto, July 15th to 18th, 1898. Professor J. H. Riddell was selected as the delegate.

At this Conference steps were taken to consolidate the Indian work by taking the Indian missions around Lake Winnipeg and joining them with similar missions in the Far West to constitute one district known as the Saskatchewan District.

To the original Missions, consisting of Norway House, Berens River, Poplar River, Fisher River, Oxford House, Nelson House in the nineties were added Cross Lake, Island Lake and God's Lake. The Rev. F. G. Stevens tells a thrilling story of his visit to Cross Lake, Island Lake and God's Lake in 1895. From these points he pushed his way in 1901 south and east to Sandy Lake in Ontario where he found a band of Indians known as "Cranes," who had adopted the Christian faith through the persuasion of Adam Fidler, a native of those wilds. It is reported that this band has maintained its allegiance to Christianity after the lapse of fifty years. F. G. Stevens tries to pay them an occasional visit to strengthen their faith. No regular missionary has up to a recent date been appointed.

Very close attention was given at this juncture to the question of titles to property. "The Real Property Act of Manitoba" of 1897, familiarly known as "The Torrens Title Act," demanded some action on the part of the Conference that would adjust the titles to property held by the Methodist Church in Canada. All property of the Methodist Church in Canada was held under the form of a "Model Deed" which vested all property operated by the individual Boards or con-

gregations in the name of the Methodist Church under the management of Trustee Boards, of whom there should be not less than five nor more than twenty-five appointed by the Quarterly Official Board.

EXPRESSION OF LOYALTY

The loyalty of the Methodist people to the Government of Canada and the Crown in England, though at times of stress in national history questioned, has been on many occasions clearly vindicated, and found at this Conference a renewed opportunity for its affirmation in the approaching Diamond Jubilee of Queen Victoria. As a mark of this appreciation of the occasion and as an expression of their devotion to the Queen a suitable resolution was framed, passed and forwarded to Her Majesty through the Governor-General.

THE FIFTH PERIOD: 1897-1914

The Period of Denominational Consolidation and Continued Expansion

CHAPTER XV

POLITICAL, ECONOMIC AND RELIGIOUS CHANGES

FOR A FEW YEARS at the close of the Fourth Period there were present in the Methodist Church some movements and some tendencies which seemed to indicate that new things were likely to happen and new ways about to be instituted. Some of these forecasts were political, some social, some economic and some religious, but all exerting a determining influence on the method and messages of the Methodist Church.

Political. In 1896, a change of Government took place and a Liberal administration replaced the old Conservative régime of high tariff and protected industry and instituted some changes. Since 1878 the Conservatives had held sway and were deeply entrenched in the industrial and economic life of Canada, but years of "hard times" had made people wonder if a protective tariff was after all really the best for the country. In addition to the surging economic questioning, for the last six years the whole of Canada had been deeply agitated by "The Manitoba School Question." After going through the various Courts of Canada an appeal was carried to the Privy Council in London and that final Court had sustained the Provincial prerogative to enact such legislation as it deemed wise in the educational interest. The Court also added the suggestion that the Federal Government had power to provide remedial legislation for the distressed minority. The Conservatives were grappling with the problem when a general election inter-

vened and a new Government came into power. Canadians everywhere waited with tense expectancy to see what the new Premier, a Roman Catholic of French extraction, would do in a situation which had become fraught with disturbing possibilities.

At practically every representative gathering of the Methodists of Manitoba and the North-West since 1890, some reference was made to the Manitoba School Question, either in the form of a specific motion or in some part of a report. The Methodists in this area were practically a unit in their support of a National School System. They were also deeply concerned over what seemed to them to be an unjustified meddling of one branch of the Christian Church in political matters. Consequently they offered vigorous protests, with however no spirit of bitterness, against all ecclesiastical interference with the ordinary matters of the State and against the protracted effort to disrupt a unified system of Public School education.

In 1897, an Agreement was made between Mr. Wilfrid Laurier, the new Premier and a Liberal in politics, with Mr. Thomas Greenway, the Premier of Manitoba, likewise a Liberal politically. This Agreement is known in history as the "Laurier-Greenway Compromise." Straightway this was hailed as a happy solution throughout the jubilant Liberal camps and denounced with kindling vigour by the defeated Conservatives. Perhaps neither side saw the fundamental issue involved in the compromise, but passing time with its processes soon revealed not only the inadequacy of the compromise to bridge a yawning chasm, but also its pregnancy with divisive possibilities undreamed of by the people of Manitoba. The compromise satisfied few and soon made it evident that, instead of two sections in the educational life of the Province, some other sects and races which could count at least ten children, and whose mother tongue was not English, also took advantage of the compromise to erect separate schools in the area. Accordingly, the prospect of a united effort in Public School education was torn to shreds and in its place appeared a situation in which the people of Manitoba were to be divided at the base into isolated educational groups based on religious and racial cleavages.

NEW SOCIAL INTERESTS

In its earliest approach to the task of Christianizing the natives and the settlers the Methodist Church confined its efforts for the most part to an evangel in which it proclaimed the love of God for a lost world rescued by the redeeming sacrifice of Christ His Son. The gift of a new life to the soul on the exercise of repentance and faith was part of the message; this new life found expression in testimony, in obedience to the will of God, in a loving service for the salvation of sinners and in the building up of believers in the Holy Faith. In recent years, however, a clearer understanding of what was involved in the Kingdom of God was pushing back the horizon and bringing into view new areas of interest and effort hitherto regarded as lying outside the Church's immediate concern. The old *laissez-faire* doctrine of man's place in society was receiving some heavy thrusts and was not likely to survive many years. A new attitude with mounting interest was being erected and cultivated. Both the pulpit and the press of the Methodist Church were by their inheritance deeply impressed with the new teaching and the events which stressed man's responsibility for the social as well as the moral and spiritual well-being of his fellow men. One thing that stirred the thought was the fact that North America was just passing out of a terrific economic depression. Few who survived that depression could ever forget the struggle, the hardship, the distress, the penury and poverty of the years between 1891 and 1896. This was the period of Coxe's Army, a host of bedraggled, poverty-stricken citizens from the Western States banded together to march to Washington to demand redress for their financial grievances. But Governments were deaf in those days; and, further, were disposed to let burdened humanity solve its own serious problems.

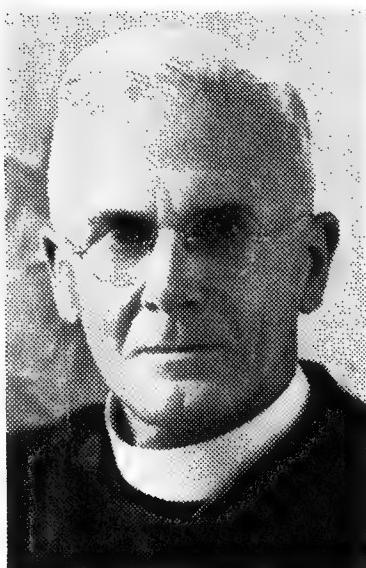
About this time Hugh Price Hughes, a Methodist minister, opened his Mission in the West End of London, England, and published two volumes of sermons known as *Love of God* and *The Philanthropy of God*. These books found their way into the library of many Methodist ministers and gave a new cast to their pulpit utterances. In these sermons "other-worldliness"



Dr. Charles Endicott



Dr. James Endicott
Former Moderator



Dr. A. S. Tuttle
Former Moderator



Rev. James Woodsworth

received a rather impressive rebuke, to which Mark Guy Pearse added much in his writings. The humanitarian seed of Charles Dickens was beginning to bring forth a fruitful harvest. These were accompanied by the poems of William Morris and a series of aggressive novels written in an attractive style by George Eliot and Charles Kingsley in his *Westward Ho* and many others, which were effective in turning the attention of the reading public to the distress existing among the labouring classes as the result of the industrial revolution in England. Nellie McClung, Ralph Connor and others were portraying social conditions in Canada. It was only natural that these pictures of individual need, family want and industrial struggle against entrenched greed should find their response in the hearts of men whose central message was the love of God, and particularly in a denomination whose Gospel offered to every man, with no reference to financial status or social standing, salvation from sin with the promise of the life that now is and that which is to come. As a result the Church was compelled to look at itself, its teachings and the needs of a weary world. It is in no way surprising that in the presence of such an awakening the pulpit should turn its attention to social conditions, to human rights and to a Heavenly Father's care for His oppressed children.

CREEDAL AWAKENING

Up until recent years the Methodist Church was not deeply concerned about a formal creed. It had a few fundamental tenets which it proclaimed with unquestioning conviction to all people; but changes were on the horizon. In the spring of 1890, Professor George C. Workman holding the chair of Old Testament Language and Literature in Victoria University, Cobourg, gave a lecture before the Theological Union in Jackson Hall on the subject of "The Messiah." In that lecture Professor Workman took the ground that Jesus of Nazareth was not present to the thoughts of the prophets as they visualized the promised and coming Messiah. A storm ensued, stern criticisms and strong denunciations followed.

Professor Workman was not disposed to yield even when yielding might have tended to ease the tension. He met a belligerent attack with a no less belligerent defence. The result was that the Professor was removed from the Theological Faculty and confined to the Arts Department as his sphere of instruction. All this turned the attention of the ministers in some measure from the original Evangel, and proved to be the beginning of a long and heated controversy, both inside and outside the Methodist Church, as to what the Church believed and taught as to the Bible. The Middle West was not seriously disturbed by this debate for two reasons: first, the Manitoba and North-West Conference was deeply absorbed in the arduous work involved in the settlement of a new country; and secondly, Dr. Andrew Stewart, who was Professor of Old Testament exegesis in Wesley College, was widely honoured and lovingly trusted as a sane interpreter of the Church's viewpoint respecting the Old Testament. In its description of what it calls "The First Y.M.C.A. Lecture," on March 28th, 1895, the *Winnipeg Free Press* said that the Rev. Professor A. Stewart, D.D., delivered a lecture on "Higher Criticism," and that the Rev. Dr. J. M. King, Principal of Manitoba College, presided. The controversy introduced by Professor Workman on the Messiah later appeared as a discussion over the topic "Higher and Lower" criticism and continued for many years to occupy the attention of the Christian Church in different forms.

WOMEN IN CHURCH COURTS

An interpretation of the Discipline, as given at the last General Conference, 1894, by the Court of Appeal, indicated very clearly that women could not be elected by a District Meeting to an Annual Conference. Thus the question of the rights of women in the Courts of the Church was raised, and impressed on public attention by various organizations of women which advocated the extension of the franchise with the privileges attaching thereto to the women of Canada. At the Annual Sessions of the Manitoba and North-West Conference of 1896, a memorial was presented by the Woman's Christian Temperance Union and the Equal Suffrage Club of Win-

nipeg, asking the Conference to consider the granting of "full suffrage to the women of Manitoba." To this came the reply that the Committee recommends no action be taken until it can be shown to the Conference that the women of the country are prepared to be generally united in the matter set forth in the memorial. Thus the subject was up and its significance recognized, and thereafter could not be jauntily brushed aside. From that day onward until its consummation in complete enfranchisement of women, it was a question of vital social importance.

THE SUPPLY OF MINISTERS

The Methodist Church in Canada was not from the ranks of its young men furnishing an adequate supply of ministers to meet the needs of its expanding work. A similar situation faced the Presbyterians while the Anglicans in a general way looked to England as a source of ministerial recruits. At the Meeting of the General Board of Missions in the autumn of 1894, a motion was passed asking the Superintendent of Missions to visit England and endeavour to relieve the inadequate supply by inviting approved candidates for the ministry to enter the work of the ministry in Canada. At that time in the Methodist Churches of England there existed a number of young men who were offering their services to the Church but could find no appointments; these were retained on a list of reserves. In due time the Rev. James Woodsworth fared forth to perform a difficult and delicate task. He was, however, strongly commended by well-known ministers in Canada and most cordially welcomed, and helpfully assisted by officials and leaders in the Methodist churches of England, Ireland and Scotland. And so a new venture was entered upon, full of momentous significance for both the Methodist Church and the young men. This was an experiment involving far-reaching consequences and fraught with difficulties arising out of the nature of the work to be done, the cultural and social background of the young men themselves and more particularly from the stage of development through which the Western country was passing. Problems bristled thick on every hand.

Many of these men who came were sent to remote missions, with no experience in Canadian life, to say nothing of isolated prairie life, with a few general instructions to make their way as best they could in broad unorganized areas with winding trails branching from small centres with no cross roads and few settlers. The wonder is that these men got on just as well as they did. All had much to learn about everything. But it must be said to the credit of this new type of recruit and to the care with which they were selected that there were few who failed to make good. Perhaps the average of failures was not greater than among the men brought up in the Canadian tradition and accustomed to Canadian ways of living. For the most part these men had a striking advantage over most Canadians. They had acquired, through practice as local preachers and as debaters in the forum and on the street corner, the art of ready speech. In public address they had facility of expression, clearness of enunciation and persuasiveness of appeal. Added to this, practically every one of them could sing with impressive fervour. Many of these men attained distinguished places in the Church and the great majority rendered valuable service in the ranks of the Methodist ministry.

The Camp Meeting. This distinct and effective institution of the early Methodist Church was not confined exclusively to that denomination. The Methodists, however, utilized it with fine effectiveness in the pioneer days of Eastern Canada. In any discussion of the Camp Meeting the social side of such gatherings should not be overlooked. Opportunities for the cultivation of the social phases of life were not frequent nor easily accessible. Consequently, the people welcomed an arrangement by which, for a time at least, they got away from the drab routine of daily duties into the fresh quickening atmosphere of the forest; and there joined in forms of co-operative living and in the cultivation of unique expressions of neighbourly fellowship. The Camp Meeting was a social retreat but vastly more. It was a time of rich spiritual awakening.

Vigorous efforts were made to plant this institution with its great messages, its solemn appeals and its decisive experi-

ences in the Middle West. For a time meetings of this kind were held in a beautiful oak grove on the farm of a Mr. MacKenzie, near Burnside, and on the wooded slopes of the Pembina Valley, north of Killarney, and in areas around Birtle. In a newspaper clipping preserved in the records kept by the Rev. Dr. Maclean for 1895, it would appear that G. J. Elliott, a student, was supplying the Mission known as Beaconsfield covering a long narrow strip of territory on both sides of the "famous" Dauphin Road. This clipping has the following to say about a four-day meeting held at Orange Ridge on the farm of Mr. A. Babcock. "On this Mission was recently held a three-day 'Grove' Meeting. . . . Here we were assisted by nearly all the preachers in the district, the Rev. A. W. Ross of Portage la Prairie, and two students of the Presbyterian Church assisted. A gracious influence of the Divine spirit rested on the meetings from the beginning. During the three days thirty persons professed a desire for salvation, twenty-two of whom at a later date united with the Church, the greater number joining the Methodist Church and the others the Presbyterian. So convinced were those who attended the meetings of the good done that it was resolved to memorialize the Financial District Meeting to take steps to hold a District Camp Meeting the next July, and also to hold a similar two or three days' meeting on the same ground at Orange Ridge about the last of June." This story is fairly typical of many other experiences. In the same record, preserved by Dr. Maclean, is one bearing the designation, "The First Camp Meeting in Alberta." In 1896, the Rev. C. R. Sing was stationed at Innisfail, and wrote from that point as follows: "Gathering the results from that meeting, between twenty-five and thirty persons will be received on trial, some of whom belong to Olds and some to Red Deer Missions. About a dozen of these will unite with the Presbyterian Church at Innisfail and Red Deer. Our quarterly meeting service was large and inspiring and the prompt earnest testimonies indicated an upward lift. As to the result of the Camp Meeting, in all directions I find a generous spirit of inquiry. The doors of many hearts are opened and I am looking for the breaking forth of a revival flame everywhere over these prairies during the fall and winter." In

this Camp Meeting the Rev. Messrs. Buchanan, Dean, Mac-Dougall and German, assisted the pastor by their enlightening sermons, while Messrs. Chegwin, Locke and McKay gave helpful assistance as personal workers. From these two stories, told about the same time in reference to the Camp Meeting at points of contact about 1,000 miles apart, a fairly accurate picture of the institution may be drawn. This form of appeal did not, however, send its roots deep into the soil of the religious life of the Western plains. Perhaps, mixed denominational conditions combined with elements such as climate, agricultural demands and wide spaces may have militated against its extended adoption.

THE CLASS MEETING, FELLOWSHIP MEETING AND PRAYER MEETING

These institutions were definitely prominent in the early stages of the growing life of the Methodists and recalled for that denomination some features of religious expression found in the early Apostolic Church. Touched by Divine grace and quickened by the presence of the Holy Spirit the human soul welcomed the opportunity to witness for Christ by telling in audible form of his new faith, his new hope and his new purposes in life. In the Middle West, however, as indicated above, many circumstances combined to prevent these phases of Church life from functioning effectively. In fact, in most rural areas they ceased to exist. But wherever practised they tended to cultivate essential phases of a growing Christian life. The Class Meeting incorporated in its activity many of the elements of watchful supervision, which played such a strengthening part in the work of the primitive Eldership. With the oversight of the class leaders, there was associated in an increasing measure the testimony of the believer which was intended at first to enlighten and assist the leader in his effort to supervise, but in time the secondary purpose of testimony as a statement of faith and experience became the primary one and the fundamental idea of oversight was pushed into the background. By this process the original function of the class leader and the basic idea of the Class meeting were seriously obscured.

Among other agencies adopted to direct these new expressions of energy among the young people was the formation of Summer Schools in which, with the approval of the Church, the young people of a district assembled at some convenient place, preferably a summer resort, to meditate together, study together, live together, and plan together for the intelligent advancement of spiritual and intellectual life among the youth. With the endorsement of the annual Conference of 1898, the first of these was held on the shores of the beautiful Lake Killarney near the town of that name. Here a large borrowed tent was fitted up and meetings of various types were held in this tent for about a week. The management of the school was placed in the hands of a committee composed of Rev. H. Hull, H. L. Montgomery, W. J. Parr and Reuben Cross, which co-operated with the Union of the Conference. This school was afterwards removed to the north shore of Rock Lake where a permanent site was secured, buildings erected and schools of an enlarged type and for varied purposes were conducted. The unpretentious beginning at Lake Killarney found a response in other quarters, and soon afterwards schools of this type were operating among the young people in many parts of Canada. The interest in these schools was greatly quickened by the leadership given by "The Forward Movement for Missions," organized and inspired by the indefatigable Dr. F. C. Stephenson. The motto of this intriguing movement was "Pray, Study and Give," and it injected into the school programmes a strong spiritual basis joined with an absorbing missionary purpose. Many schools were so imbued with the missionary purpose and objective that bands were formed which undertook to support their own missionary in home and in distant fields.

CHARACTERISTICS OF THE PERIOD

All these tendencies operated to turn the thought of the people to the fact that the Methodist Church was a denomination striving with others to establish the Kingdom of God. The unique and challenging appeal of former days was gradually widening into a conception of the Church as vitally identified with new lives, new ways of living, new forms of

Government, and new obligations to an enlarging world. During this period, Methodism gave impressive leadership in community and spiritual life in Winnipeg and the Middle West. It had a group of laymen possessing fine ability and constructive influences.

Among the special features of that time was the appearance in the opening West, not only of the recognized denominations, such as Anglicans, Presbyterians and Baptists, but also of new sects which looked upon the new country as a favourable field for planting their forms of faith. During the last decade of the nineteenth century large and commodious tents in which Evangelistic Meetings were held, were a common feature of the summer time in Winnipeg. The one which proved the most intimate concern for the Methodists was a sect known as "The Holiness Movement." To the people generally the advocates and followers of this creed were known by the term "Hornerites," deriving that name from the founder, R. O. Horner. Mr. Horner was a minister of the Methodist Church in Eastern Canada and not being prepared to accept the appointment given by the Conference, withdrew and assumed the leadership of a new group and became in time its Bishop. This movement was essentially Methodistic in doctrine and method, but laid particular stress on "holiness" as being a type of blessing designed for earnest Christians in the Christian economy. This, too, was a feature of the Methodist faith, but not strongly stressed in the usual pulpit appeals or in the doctrines and teachings. This sect, under the leadership of Bishop Horner, entered the lists in Manitoba. At Crystal City, where the Methodists were particularly strong the appeal of the new sect found such favour that the congregation was split in two. Later, when the Methodists of that town built for themselves such a type of Church as would meet the requirements of a growing work and the need of an enlarging Sunday School, the Holiness Movement got possession of the old church and from that point proceeded to carry on a battle for religious ascendancy in that district. The new faith enlisted the sympathy and support of many devout people in the Methodist Church. It is contended by some that the Methodists in Crystal City were so weakened by this divisive appeal that they

never at that point succeeded in gaining their former strength. In their advocacy of the new blessing of holiness, the Hornerites stressed physical seizures as a distinct evidence of the presence of the Holy Spirit. They were not alone in their contention that the loss of physical control was a direct evidence of the possession of a divine spirit. In this they were supported by other invading sects. Such physical demonstrations formed no part of accepted Methodist teaching. In Manitoba, in the years to come, the Hornerites dwindled at this point and elsewhere; their faith was too narrow for the needs of life's varied struggle. Some reports affirm that the loss of physical control tended in time to bring the loss of moral and spiritual control. This movement met with some success in the Birtle area and succeeded in establishing in Winnipeg a church which maintained a precarious existence for some years, but afterwards the premises passed into the spasmodic use of other sects and finally became a social centre for the Deaf of Winnipeg. In time the Holiness movement disappeared in the Middle West only to be succeeded by other sects from other areas, emphasizing extreme features of the Christian doctrines.

THE INTERNATIONAL HOLINESS LEAGUE

Part of the Middle West, particularly Winnipeg, was stirred at this time by the zealous activity of persons claiming to belong to "The International Holiness League." This never became a sect; it confined its efforts to the formation of groups in individual congregations. These taught that holiness was a definite blessing similar in distinctness to conversion but belonging to a more advanced type of Christian experience. Such teaching had been a prominent article in the Methodist faith. Mr. and Mrs. John Douglas, who were members of Young Methodist Church were leaders in the formation of these groups, and showed themselves to be exceptionally fine Christian people, manifesting always and everywhere a beautiful, impressive Christian spirit. If holiness come to human hearts as a separate blessing, then these people undoubtedly had it.

During these years the social, religious and political life of the people was much disturbed by the proposed invasion on the sanctity of the Lord's Day. Many people in all the churches grieved over the continued railway and steamboat traffic on Sunday and the growing disregard of the Sabbath. The matter, however, came to a head in the suggestion that the Winnipeg Street Railway operate its transportation facilities on Sunday. When the City of Winnipeg granted a charter to the Street Railway, it was agreed by the City and the Company supported by the legislation of the Province, that a clause be inserted giving the Street Railway the power to run cars on Sunday without reference to the City. In fact, it was declared that the City had no power to take a plebiscite or make an appeal to the people on the matter. This seemed to be such a violation of the rights of the citizen that a protest was carried to the Government of Manitoba for interpretation and action. Its response was the enactment of a law forbidding the erection of Street Railway traffic in any municipality or town in Manitoba. The correspondent of the *Christian Guardian*, from the Manitoba and North-West Conference, in his letter to that paper attributes the decision of the Government to a sermon preached in Grace Church by Mr. William Reynolds, organizer of the International Sunday School Union, in which he commended emphatically the restraining quiet of a Canadian Sabbath in cities like Toronto and Winnipeg. He drew a vivid picture of the contrast between the manifest respect for the Lord's Day in Canada with the wanton disregard of the Day in the United States. The correspondent affirms that the Premier of Manitoba was at church on that Sunday and was so impressed by the appeal that he sought to preserve the sanctity of the day by Provincial legislation, but his action only postponed the installation of street car service. After efforts to discover the will of the people, it was decided to operate cars on Sunday. Some bitter criticism of the action of recognized Christians in using the cars on Sunday found expression, but modern life in large cities could not easily carry on without these institutions, operated with due regard to the protection of the worker, in the enjoyment of a day's rest in each week.

The institution of the Order of Deaconesses in the Methodist Church received the hearty endorsement of the General Conference of 1894. At that time a constitution was drawn up, a Board of Management appointed and authority given to begin operations. To the Toronto Annual Conference in 1895 this Board made its first report stating that a beginning had been made during the year 1894-5 by securing, for the time, adequate quarters, and that the home had been comfortably furnished at a cost of \$651 by the Deaconess Aid Society. To this is added the information that Miss Thompson the Superintendent, had given satisfactory service to the Board, and that at the close of the year there were in the home four probationers, two Deaconesses in training and a Superintendent. Up to this date no specific notice of the new order appeared in the Middle West. About ten years later it came to be used in a few cities.

ANNUAL CONFERENCE, 1898

The Annual Conference of 1898 possessed an added interest through its contiguity to the General Conference of that year. Consequently, much interest centred around the selection of delegates and in the discussion of memorials which looked in the direction of change in the regulations pertaining to the administration of the affairs of the whole Methodist Church. The ministers and laymen of the Manitoba and North-West Conference were like others, deeply interested in the approaching Higher Court of the Church. This Annual Conference assembled in Zion Church, Winnipeg, at 9.00 a.m., on June 3rd, 1898. The Rev. J. W. Sparling was elected president and the Rev. S. R. Brown secretary. The new additions to the ranks of the workers were the Rev. William Elliott, B.A., from Japan; the Rev. Fred Langford, B.A., B.D., from the Toronto Conference; Mr. S. Wilkinson came as a probationer from British Columbia. The Rev. Fred Langford was a most impressive personality. As to appearance he was tall, erect, athletic. In Calgary, to whose congregation he was appointed, he rendered valuable service in those days of the early efforts in that young but promising city. Before many years had passed his health failed, and he was compelled

to step aside from his beloved work. He then entered the service of the Alberta Government as the Executive Officer of the laws relating to the licensing system regarding alcoholic beverages. Here in his quiet effective way he worked diligently until death called him to an eternal reward.

Out of the Conference by way of transfer went a very familiar figure who had for many years taken a commendable part in building the bulwarks of Christian civilization in this new land. It would be difficult to set forth adequately the significance of the contribution made by the Rev. A. B. Hames, Ph.B.; with him must be joined the name of the Rev. R. B. Laidley. These men had a prominent part in the beginnings of religious life in the Middle West. Four men were dropped for irregular withdrawal from the work; seven received credentials of standing and passed into other fields of service. In this list was the name of C. H. Lawford whose case was sufficiently different from the ordinary resignation to merit some words of explanation. After being for several years a probationer for the ministry, in which capacity he rendered notable service, he decided he could be a more effective servant as a medical doctor and was the first of the Methodists in the West to turn to the Medical Courses as a field of service in the Church. In due time he graduated from the Manitoba Medical College, offered himself as a Medical Missionary. Empowered by the Church to administer the sacrament and perform the ordinary duties of a pastor, he was stationed in the year 1901 at a Galician Mission in the Alberta territory. For many years he made Pakan, formerly Victoria, on the North Saskatchewan River his headquarters.

THE ORDINATION CLASS

Along the joyous way of ordination a large and promising class of sixteen completed the long period of preparation and came forward to swell the ranks of the full-fledged ministry. In various capacities these sixteen rendered an effective service; some turned aside to the Teaching profession, some were sent by the Church to give valuable assistance in the Colleges of the Methodist Church. The names of that class are worthy of being recorded; they are W. H. Taylor, W. J. Atwood, G. J.

Elliott, B.D., J. B. Taylor, J. W. Bruce, B.A., H. J. Kinley, B.A., S. P. Riddell, G. J. Blewett, B.A., A. E. Hetherington, B.A., B.D., J. I. Thorne, M. M. Bennett, B.A., J. M. Murchison, L. D. Post, R. E. Spence, B.A., B.D., W. W. Abbott, B.A., B.D., and Hiram Hull, B.A.; of these, seven held degrees from Manitoba University and two from Victoria; others had done some additional post-graduate work to their ordinary courses.

Fifteen new missions were added to the list of stations. This time only four came out of the self-supporting class and that transference was due to the fact that fully ordained married men were, for the first time, stationed at these points. Of these fifteen stations, after nearly half a century, nine still continue to be effective centres of faithful work for the Kingdom of God. The names of a few places have changed, and at times these names waver between one designation and another, but the work still maintains its appeal to the human heart, the human conscience and the highest welfare of the community. What is true of these is eminently true of a large percentage of the circuits and missions founded and organized in those early years by the Methodist Church.

In the Minutes of the General Conference of this year there appears a definite formal expression of opinion given to the broad question of denominational co-operation. This statement set forth the sympathetic attitude of the Methodist Church to a better understanding among Protestant denominations and to the need of an active, co-operative effort for the Kingdom of God. The sincerity of the Methodist Church in this matter was indicated by the appointment of three Standing Committees—one in the East, one in the Centre, and one in the West, to act in unison with others or independently of committees from other denominations in promoting such attempts as would look toward the conserving of all the resources of the Churches, in order that they might be able to enter the great and effectual door being miraculously opened in non-Christian areas. This is significant as an evidence of the favourable attitude of the Methodist Church to the emerging spirit of a better understanding among the denominations in regard to the work of all the Churches. The condition obtaining in the rural areas of the Middle West, combined

with disruptive tendencies appearing in some parts, looked towards accentuating the challenge issued by the General Conference of the Methodist Church.

THE LAYMAN'S ASSOCIATION

In the prosecution of the work of the Methodist Church in the Middle West as elsewhere, laymen have played a distinguished part as preachers, teachers and administrators; they have constituted a vital element in the Annual Conferences and have a worthy place in both the debates and the councils of the Church. In recent years these men of ability and vision realized that there were functions in the Church's work, which belonged specifically to them and for which the burden rested squarely on their shoulders as lay leaders in the life of the community. Through such efforts on the part of the laymen, the ministers would have more time for their specific duty. With the approval of the Conference, the lay members organized themselves into a layman's association. They utilized the time assigned to the ministerial session, to meet, organize and discuss features of work which they could carry with advantage to the Church as a whole. In its first report, approval was given to the usual methods set forth in the Discipline in securing financial support, and also to the new suggestion that farmers be encouraged to set aside a portion of the yearly crop for support of the Church's operations. Not much was heard afterwards of this suggestion though used with effectiveness by Rev. E. J. B. Salter, Secretary of the British and Foreign Bible Society. This Association proved to be of value in quickening among the laymen of the circuits and missions, a keener sense of their individual obligation. More about this association later.

CHAPTER XVI

WIDENING SOCIAL INTEREST

THE General Conference of 1898, of which mention has been made above, met in the Metropolitan Church, Toronto, on the first day of September. Of the 286 delegates appointed 275 were present. To the reader of the reports and discussions of that General Conference many evidences of an encouraging growth appear, particularly in the area of the Dominion between the Lakes and the Mountains. In the survey of the state of the work, some statements appear, which caused some little concern.

THE GENERAL CONFERENCE AND THE MIDDLE WEST

A few things debated at that General Conference with resolutions pertaining thereto had a very distinct bearing on the Middle West. The first of these was an attempt to solve a problem to which attention has been called in earlier pages. The problem was a purely administrative one. In the Annual Conference in the Stationing Committee lay the authority to station the ministers within its bounds to the circuits and missions belonging to its jurisdiction. Indian missionaries were on the same footing as domestic missionaries from this point of view, but they differed in the fact that Ministers and supplies appointed to such places by the Stationing Committee received their stipends in full from the funds of the General Board of Missions. One authority did the appointing and another authority paid the salaries, but had little to say about the men appointed to Indian Missions. The General Board of Missions had the feeling that Indian Missions were sometimes used as houses of refuge to which the Conference was pleased to assign those who had proved not effective representatives on domestic fields. Consequently, a recommendation was submitted by the Board of Missions asking the General Conference to place directly in its hands the appointments to

Indian Missions and to give to it a closer oversight of such missions. How this could be done without interfering with the prerogatives of the Annual Conference through its properly constituted authorities was a problem. In spite of the problem and against traditional usage, the General Conference assigned to the General Board of Missions the power and authority to establish Indian Districts and name individual missions, and to make all appointments to such missions, to select young men for the work among the Indians, to nominate Chairmen of Indian Districts, to appoint inspectors and supervisors of educational work among the Indians, and to accept responsibility for the administration of the work among the Indians under the Methodist Church. The authority of the Annual Conference and the Stationing Committee was recognized by giving to them the privilege of putting their stamp of approval on all proposed appointments and suggested changes. By this action the Annual Conferences of Manitoba, the North-West and British Columbia, lost their administrative contact with the Indian Missions of their territories and the responsibility for their management. Something was gained but something was lost. (See Journal of General Conference, 1898, page 140.)

At the same Conference legislative action was taken in regard to Medical Missionaries, a number of whom had knocked at the doors of the Methodist Church asking for admission to the ranks as workers for the Kingdom of God, and a few of whom had been accepted and employed in medical work. The first item pertaining to Medical Missionaries recognizes the value of their work and its prospective growth in the number of workers in this class. The Medical Missionary as to employment, preparation and preliminary course of study was placed under the authority of the General Board of Missions. They were, however, to hold on the Mission field equal rank with other missionaries and their stipends were to be computed on the same basis. In the event of any misfortune to their persons, their cases were to be submitted to the consideration of the General Board. The Medical Missionary was not to be received on probation or ordained by an Annual Conference for special purposes except by request of the Board

of Missions. Careful direction is given as to a complete report to be made by the Medical Missionary of all money received for medical service and medical attention on the mission fields. The general purpose of the Medical Missionary effort was defined to be to prepare the way for the Gospel message and to promote the interests of the Kingdom of God. A new and important type of worker joined the ranks; over his appointment and operations the General Board of Missions exercises wide control.

The report of the General Board of Missions referred in strongly commendatory terms of the Forward Movement for Missions projected and organized by Rev. F. C. Stephenson, M.D., in 1896. This movement was largely responsible for the emergence of the Medical Missionary. The interest of the Church in Missions received a wholesome impetus by the urgent demand of the Forward Movement that people pray, study and give to Missions. The result was that, more than ever before, the Church became conscious of a definite missionary call with a specific programme for its inspiration and guidance.

At this General Conference the second report of the committee on "Sociological Questions" was presented to the delegates for discussion, debate and action.

In it are unmistakable evidences that a definite consciousness for social responsibility was making itself felt in the thoughts of men and in the deliberations of groups. The preaching, study and discussions in the press and on platforms could not fail to awaken a widespread concern for the conditions in which human life was seeking to find expression. The report, taking a wider sweep of the social field and a more intimate survey of local conditions, calls attention to the hardship, poverty and distress, under which a large part of the population was labouring because of improper living conditions, inadequate incomes, and the constantly threatening dread of unemployment. The survey is a lament more than a challenge, a bitter regret rather than a penetrating remedy. It gets little beyond the individual as a source of a new day and a new hope. State responsibility and the need of Government action are absent. Possibly that day had not yet come.

TEMPERANCE

Wearied, almost exasperated, at the frequent postponements of definite action by the Government and at its multiplied attempts to evade the issue of prohibition the Conference rejoiced in the assurance that a plebiscite would be taken in Canada on September 29th, 1898. The representatives were thrilled at the prospect and issued to the people of the Methodist Church the urgent exhortation that no one fail to use his franchise on this most important social issue. At last the handling of the liquor traffic in Canada seemed likely to be removed from the realm of party politics and placed squarely on the conscience of Canadian voters. But the end was not yet.

The regulations respecting transfers of ministers were reviewed and such changes affected as would protect the individual minister in his relation to his conference and its beneficiary funds. Probationers, however, through the action of the General Superintendent and the Conferences concerned, might be transferred without their request or consent to points of service in the Church where the need for workers was urgent. In a revision of the regulations regarding the pastoral term the hurdle of a two-third majority of the stationing committee was removed, but the barrier of a three-quarter majority of the Quarterly Official Board at a meeting called for the purpose still remained in respect to the extension of a pastorate to four and five years.

The stories of the fabulous finds of gold in frozen sands of the gulches of the Klondyke stirred the imagination of the whole nation and made the *Trail of '98* a possibility. In the Middle West its effect was felt in the trek from the slow routine life of the prairies to that remote and inaccessible land of great fortunes and unbelievable wealth. Doctors, lawyers, merchants, labourers, farmers, jostled with each other in the mad scramble to reach the far off gold fields. A few attempted to reach the hoped-for destination by an overland route along the Eastern slopes of the Rockies. Their broken vehicles scattered along the difficult highway in Northern Alberta are mute

testimony to the futility of their bold ventures. A few overcame the obstacles and made the grade. And yet in this year 1943, a highway has been constructed with American labour and capital and Canadian co-operation paralleling in a measure the path along which these adventurers vainly hoped to reach the longed for Eldorado. The Methodist Church was prompt to send a missionary. But the letters of Rev. James Turner are not assuring as to the economic prospects of the Klondyke.

THE END OF THIRTY YEARS

The year of 1898 saw the end of the effort of the first generation to establish in an unknown territory the Kingdom of God by the people called Methodists. Others had cultivated the promising fields before the Methodists heard the call to enter, but the latter brought new methods, a new spirit and a new emphasis on fundamental features of the Gospel message. Thirty years have winged their fateful flight over the vast expanses slowly yielding to the impact of a new civilization, since a lone Methodist missionary, possessing unwavering faith, indomitable courage and deep seated convictions, preached his first sermon to a group of settlers in a private residence in the little village of Winnipeg, on July 12th, 1868. Then he had no membership, no churches, no band of eager workers and no supporting clergy. Now the membership totalled 17,692 with 103 ministers and 42 probationers serving the cause of truth and righteousness in 181 churches valued at \$413,249 and carrying the small indebtedness of \$125,390. There were 93 parsonages valued at \$117,280, carrying a debt of \$16,800. To these encouraging figures must be added a handsome College building on a central site and engaged in doing a creditable piece of educational work, valued at \$115,000 and carrying the small debt of \$40,000 with no deficiency in current management. In the presence of these impressive figures which are only the material expression of facts and factors on which no man can lay an adequate measuring rod, one is constrained to exclaim with abounding faith and renewed courage "What hath God wrought."

SOCIAL AND SPIRITUAL ACHIEVEMENT

But this review of tabulated records does not constitute the whole story. Therewith a very vital question emerges asking how these members and adherents related themselves to the life of the community in which they lived. While the Methodist Church as a church had no political "pull" and never sought to exert its organic influence to shape legislative activity for the welfare of itself or its people, yet the citizens of this part of Canada who called themselves Methodists held a place and exerted an influence in the political, professional and commercial life of the Middle West at this period, far above what its actual membership would appear to warrant them in exerting. In law, in medicine, in education, in commerce, in civic administration and in social betterment many of the leaders were identified in their religious attachment to the Methodist Church. This statement pertains to the cities, towns and rural communities, of the prairies at the turn of the century. To the pulsating fervour of the growing city of Winnipeg the supporters of the Methodists made a highly valuable contribution. They did it not because they were Methodists but because Methodist teaching, doctrine, and tradition insisted on their being good citizens and that such devotion was the acid test of genuine Christianity. It is, however, an interesting fact that in the eighty-five years of its history in the Middle West and in its extended influence no adherent of the Methodist Church in Manitoba was ever elevated to the Judgeship. This might be due to professional preferment on the part of its lawyers. It might be due to the fact that the Methodist Church as an organization was not interested in political plums. In this story the supreme concern centres around a group of persons working for God, building society, finding truth and establishing righteousness. In 1899, the Conference assembled in Wesley College, on June 7th. The Rev. Leonard Gaetz was appointed president and Rev. Robert Milliken, secretary. Into the ranks of the workers came by way of transfer: F. A. Buckley, M. E. Wiggins, D. M. Kennedy, W. G. Bradford as ordained ministers with R. K. Peck and Oliver Coleman as probationers. Oliver Coleman, as a young probationer and as

an ordained Minister of 1905, gave promise of a career of exceptional usefulness, but just as he was entering the service of the more prominent congregations he was stricken by an incurable attack of paralysis. On September 1st, 1945, he still remains a patient sufferer gladdening the hearts of his fellow travellers by his fortitude and poetical writings, mentally alert and spiritually inspiring. The Army of workers was supplemented by a splendid group who entered the ranks by reception and ordination. This list contained such well-known names as S. Wilkinson, B.A., B. W. Allison, W. E. W. Seller, B.A., B.D., H. A. Goodwin, H. L. Smith, R. K. Peck, John Scott, F. M. Wootton, A. R. Robinson, S. T. Robson, B.A., B.D., S. W. L. Stewart and R. G. Martin, B.A., B.D. This class held an honoured and useful place in the pulpits, councils and administration of the work in the Middle West. Some of them have gone home and some remain still deeply interested though on the retired list. Out of the Conference went by transfer the veteran (if any veterans existed in so new a land), Rev. G. H. Long. Three disappeared by the silent pathway of being dropped while twelve departed through the gateway of resignation with credentials. Three heard the call of death and passed out into the spirit world. These were the Rev. John Stewart, an approved workman recently retired, the Rev. S. R. Brown in the midst of a promising ministry full of hope, rich in faith, strong in heart and abounding in the prospects of a long and useful service, and T. A. Elliott, boyish probationer, with his eager expectant foot recently placed on the first round of the ladder of service.

One new district was erected known as Dauphin, providing for the better supervision of the rich areas opening to the north-west of Dauphin along the fertile valley of Swan River. Thirteen new missions were added to the list. These for the most part came from the reorganization of large charges. Many of them disappeared in the developing process by being incorporated with new centres in their area. A few have grown to be self-supporting charges exercising a favourable influence in well-ordered communities such as Rossburn, Weyburn and All Peoples' Mission.

THE NEW IMMIGRATION

At this Conference, 1899, the first formal reference appears respecting the settlers who compose what is known as the "New Immigration." In the formation of the Liberal Government in 1896, Clifford Sifton was made Minister of the Interior and addressed himself with vigour to the propagation of a new immigration policy. As a result of this, thousands of people were hurrying into the Middle West from Ruthenia, Galicia and Bukowinia and parts of the Austro-Hungary Territory in Middle Europe. To these were added the sturdy Doukhobors with their vegetable diet, unusual modes of life and Communistic practices. The new influx from the standpoint of the character of the people called loudly across a deep racial and social gulf to the Churches of their adopted home. The report of the Committee on the situation created by this addition was one of bewilderment. They simply admitted the extent of the problem and asked the Conference to appoint a Standing Committee for the year 1899-1900 to study the whole question in respect to the new type of immigrant and report at the next Annual Conference. Into the hands of three men this important task was entrusted, whose names were Rev. Dr. John Maclean, Rev. James Woodsworth and Rev. Dr. L. Gaetz.

THE CONFERENCE OF 1900

The Ministers and laymen of the year 1899-1900, wearied with the toils of the year and eager for the uplift of a conferential fellowship, gathered for a review of the work and the adoption of plans in the first Methodist Church in Brandon, June 8th, 1900. The Rev. Dr. A. Stewart was called to the presidential responsibility and Rev. H. Wigle was asked to record the proceeding of the Conference. The following Ministers arrived in the Middle West to assist their burdened brethren: W. H. Loree, George H. Peacock, W. E. Egan, W. H. Emsley, H. G. Cairns, Thomas Powell, J. H. Toole and George Stoney. The Rev. W. H. Emsley was an arresting personality, a preacher of more than ordinary ability, a lover of horses and a keen judge of their merits, if such a quality may be permitted in a Methodist Minister. The list of those who

attained at this Conference the status of an ordained minister is a long and impressive one. The life work of each tells a story on which one could dwell with interest and benefit. This is the group, R. E. McCullagh, B.A., H. S. Hastings, Harold J. Galley, Arthur Barner, T. J. Small, B. H. Spence, T. E. Taylor, Joseph Wilson, A. A. Thompson, B.A., F. B. Richardson, P. I. Thacker, J. T. Harrison, B.A., T. Jackson Wray, James S. Woodsworth, B.A., B.D., Albert Lousley and F. G. Stevens. As missionaries to the Indians few men have surpassed Albert Lousley and F. G. Steven, the latter of whom is enjoying in the active sunset of a busy life the merited honour of a Doctor of Divinity. A. A. Thompson was forced by a serious illness to leave his beloved profession. He became a public school principal and as such wielded a gracious influence on the communities in which he laboured. J. S. Woodsworth after struggling heroically to find his feet in life, entered politics, represented North Centre Winnipeg in the Federal Legislature where as an individual in opposition he rendered an inestimable service in the capacity of critic of proposed legislation. He showed himself always a valiant defender of human rights, a lover of justice and righteousness, and the unswerving friend and advocate of the labouring man.

A. E. Roberts, an ordained minister, and W. H. Douglas and F. W. Adams left the Conference by transfer, W. A. Vrooman disappeared by resignation, and two were dropped for irregular withdrawal. The total amount raised for the year reached the high level of \$278,205. The advance on the year before and on the year that followed may be accounted for by the inspiration and effort associated with "The Twentieth Century Thanksgiving Fund."

THE TWENTIETH CENTURY FUND

At the General Conference of 1898, the suggestion was offered on motion of Rev. Dr. John Potts and Dr. J. R. Inch that the Methodist Church celebrate the close of that century and the dawn of a new one by embarking on a campaign to quicken the spiritual life of members, to enlarge the membership of the Church, and to raise One Million Dollars to pay

off local church debts, and to bring added strength to various connexional funds. The Conference gave enthusiastic endorsement to the motion and forthwith erected a committee to carry the project to completion. October 8th, 1899, was appointed as the definite date for opening the campaign. On that day the wheels of a gigantic undertaking were to be set in motion.

The Manitoba Conference at its session in 1900, commended this campaign with deep and heartfelt earnestness to the Ministers and laity of the Middle West. In doing so the Annual Conference singled out the spiritual aspects of the campaign as deserving particular emphasis. Specific directions were given for conducting the campaign to the effect that at the financial district meetings proposals be adopted for carrying on a revival effort on every circuit and mission, that Sunday, October 14th, 1900, be recognized as "Revival Sabbath" with appropriate sermons and earnest appeals, that the Friday before this Sunday be made an occasion for fasting and prayer in the interest of the campaign, that "watch-night services" be held on New Year's Eve at which a revival effort should prevail, that the morning service of the first Sabbath of New Year, 1901, begin with a "Love Feast" followed by the sacrament of the Lord's Supper and closing with a strong Evangelistic sermon, that the second Sunday confine its attention to the Sunday Schools and Epworth Leagues, and that the fourth Sunday be an occasion for Universal Thanksgiving and renewed Consecration. In all this protracted effort it was strongly urged that there be recognized "a general use under wise adaptation of the means and methods by which Methodism had achieved her former triumphs." Did this imply that Methodism was slipping from its old moorings and conforming its type of effort and appeal to that which prevailed in the denominations operating beside it?

THE CAMPAIGN ITSELF

The financial result of the campaign was highly gratifying realizing a sum only a few thousand dollars short of one and one quarter million of which more than \$917,000 were used to clear away local debts. The cost of the campaign was less than $2\frac{1}{2}$ per cent. of the sum involved. In the payment of

these local debts a long stride was taken towards the removal of a serious obstacle to the advance now imminent in the growing needs and widening opportunities of the Methodist Church in the expanding and unusual efforts to occupy the open spaces of the Middle West. The sum of approximately \$267,000 added to the connexional resources, brought both relief and support to the Boards of Missions, Education, and the Fund for Superannuated Ministers.

This committee appointed a year ago on immigration problems, presented a report saying that fully thirty thousand foreigners had found a home in the Middle West. These included immigrants from Iceland, Scandinavia, Germany, Galicia, Hungary, and Southern Russia, many of whom were being cared for by the Lutheran Church and were not regarded as being a charge of the Canadian Church. About twenty thousand of these were Galicians with kindred nationalities of whom approximately one-eighth were Roman Catholics. Added to these was a group of Uniats, who recognized the supremacy of the Pope but resented the type of service rendered by the priests of the Western Catholic Church, and were accordingly uncared for. For the others at that time no spiritual supervision and guidance were being provided. After admitting that the Methodist Church, at that time, was unprepared to embark on an effort to supply the necessary instruction and leadership, the committee requested that it be continued in office, enlarged to include T. C. Buchanan, J. C. Walker, E. J. Hopper, T. E. Morden, Thomas Nixon, J. A. M. Aikens and H. W. Wadge, and commissioned to study the problem to initiate and prosecute work as opportunity may offer, and report at another Conference. The Board of Missions was asked to make a grant of \$1,000 to pay the expenses, incidental to a study of the whole problem of the challenge to the Methodist Church of such a very large number of immigrants from South Eastern Europe. In preparing and presenting its report in 1901, the Rev. James Woodsworth was asked to address the Conference on the question of the European foreigner. This he did at some length. The gist of this address he has preserved in his book, *Thirty Years in the Canadian North-West*. At the Conference of 1900 the layman's association passed a resolution urging the

officers of the Church to take steps to open up work among the Galician immigrants. This was followed up by the appointment of C. H. Lawford, M.D., in 1901, to the work among the European foreigners residing at that time in the district south-west of Victoria on the North Saskatchewan. Victoria was retained on the list of stations and to it was added Beaver Lake, an appointment some distance away. The missionary appointed to Victoria and Beaver Lake had his residence and post office at Star, a rural English settlement on the southern fringe of an immense settlement of these people from South-Eastern Europe. Among the first settlers at Star was H. R. Smith, a medical doctor, whose thought, feeling and purpose in this respect were a product of the "Forward Movement for Missions." When in 1904, the Canadian Northern Railway skirted this district to the South, heading for Edmonton, Star moved to the nearest station on the line of the C.N.R., known as Lamont. Dr. A. E. Archer, who replaced Dr. H. R. Smith, in 1902, moved his practice to the new village. Dr. Lawford was one of the earliest pioneers of the Methodist Church in the medical mission work. He was preceded by about a year by Dr. Bolton in his work among the Indians on the coast of British Columbia.

Turning from the Far West one finds the centre of attraction for the European foreigner in the city of Winnipeg. This was the gateway through which all the immigrants must pass. Here they halted for a time, and were distributed to their various destinations. Everything pointed to this as the natural and strategic place to make an attempt to reach these eager strangers. At this point some unpretentious beginnings had been established in the institution already referred to as "All Peoples' Mission." Through this mission and its premises the immigration chaplain of the Methodist Church and some other workers operated. Realizing something of the immensity of the problem before them, and recognizing the far-reaching significance of their work, and being convinced that the premises north of the C.P.R. station were wholly inadequate, the workers and managers braced themselves for an effort to secure better accommodation and so extend the field of their operations.

In 1901, the Rev. R. L. Morrison, M.D., was stationed at "All Peoples' Mission." He at once devoted his energies toward finding a better home in a better locality. Finally, he discovered that the Congregational Church just south of the C.P.R. station on Maple Street could be purchased. He then approached the W.M.S., sought to enlist their sympathy and co-operation, and succeeded in securing not only the desired assistance but received a grant of \$2,000 for the purchase of a better building, provided the General Board of Missions gave its endorsement to the proposed venture. After the purchase of the building the Methodist Church assumed responsibility for the expanding work carried on previously through the ordinary executive channels of a small board and the Conference.

During the pastorate of Dr. R. L. Morrison, the first step was taken towards some initial forms of social service work. That first step involved only certain phases of the dispensing of drugs. But having taken this step the mission soon discovered that the social needs of the community were so numerous and so insistent that it was impossible to stop with the first step. Tens of thousands of these peasants from South-Eastern Europe were being brought yearly to Canada. They were strangers in a strange land and found it hard to forget old ways, and difficult as adults to learn new ones. They were illiterate, unused to Western civilization and unacquainted with the ways of life in a free self-regulating community. What would become of them, of the nation and of its social and political privileges, now became a burning question. It was an easy matter to bring shiploads over the oceans and drop them in the unfilled spaces of the Western prairies, but who had a thought for their welfare and their citizenship? Issues of the deepest national significance were involved in those opening years of Slavic penetration. It stands highly to the credit of the insight of the Christian Church that it was the first to sense the meaning of the issues at stake and take an aggressive hand in determining the path along which these developments would travel. In the attack on these problems and in attempts to find an avenue safe for national security and national unity, the Methodist Church was early in the saddle and ready for a ride. Dr.

Morrison was succeeded by A. A. Thompson, a young student of splendid ability and keen social outlook. Rev. Dr. James Woodsworth suggests in his book entitled, *Thirty Years in the Canadian North-West*, that the following steps may be noted in the development of the work. The Quarterly Official Board of this mission, feeling itself inadequate for the important duties rapidly emerging, was given the assistance of a Board of Management which represented in its personnel city-wide Methodism.

A KINDERGARTEN, A DEACONESS AND A HOME

Under the direction of this supplemented Board a kindergarten was opened and later a deaconess appointed. To this work came Miss Anna Irwin through whose tact, energy and devotion deaconess work won an approved place in that important centre. In 1906-7, through the efforts of Dr. J. W. Sparling, Rev. R. Milliken, Mr. W. H. Cross and Miss Irwin, a home for deaconesses was secured, situated at 85 George Street, costing \$8,250 with a subscription list of \$3,500. This home later ceased to be used for this purpose and was disposed of by the Board of Management. In 1904, a Bethlehem Slavic Mission was organized on Stella Avenue, a church and parsonage were erected and the Rev. Y. V. Kovar, an ordained minister from Austria, was installed as pastor. To approach these strangers through one of their own race and nationality seemed like a commendable move.

The mission on Stella Avenue, while operating under its own Board of Management carried on its work in close co-operation with All Peoples' Mission. Mr. Kovar remained as pastor for the short period of two years when he threw in his lot with another denomination. The work at Stella Avenue continued. In fact it became for a time, at least, the headquarters for the city mission work of Winnipeg.

During the year 1904 the first phase of social and Christian work, afterwards known as the "Fresh Air Camp," was taken up and organized. The purpose behind the enterprise was to provide at least a week's holiday with entertainment for mothers and children from congested quarters. After two

attempts to find a suitable place in the city a beautiful site was secured on Lake Winnipeg. The place afterwards was known as "Sparling Camp," near Gimli, because of the supporting interest taken by the Rev. Dr. J. W. Sparling of Winnipeg in its founding and operation. In this type of social service the Methodists appear to have been the leader. The inspiration of this effort was found in the Typhoid Epidemic of 1904 by an attempt to isolate mothers and children from the infection. The first camp was at Point Douglas. This was moved to the western part of the city and later to the present site.

At this juncture in the development of All Peoples' Mission the work among English speaking people was much extended by the addition of the people's Sunday evening services held in a theatre on Main Street. Later, this was supplemented by a forum for the discussion of social and economic problems. In 1907, very important steps were taken in reference to this type of mission work, to which reference will be made in subsequent pages.

THE ANNUAL CONFERENCE OF 1901

The Annual Conference of 1901 assembled in Wesley College, Winnipeg, on Friday, June 7th; 117 ministers were present and 52 of the 162 elected laymen answered to the call of their names at the opening session. The Rev. F. B. Stacey, B.A., was elected president, and Rev. F. A. August, secretary. The additions to the working force of the Conference by way of transfer contained the names of men who in a long period of service made a splendid contribution to the interpretation and proclamation of Christian doctrine and truth in the Middle West. These included such prominent names as Thomas Neville, R. E. Finley, T. P. Perry, R. J. McIntyre, John A. Doyle, A. H. Hoare, J. W. Coone, A. H. Farnsworth, R. Easom, R. P. Bowles, M.A., B.D., George W. Johnson, James Smith and W. B. Ambrose. About the intrinsic value of this addition of twelve men there can be no question. To lend assistance to them and others there came by way of ordination and reception into full connexion, Richard L. Morrison, M.D., Howard A. Ireland, Richard A. Rutledge, William S. Reid, B.A., Harold

H. Gilbart and S. D. Gaudin. From the ranks of the Conference there passed S. Cleaver, M.A., H. S. Hastings and W. G. Bradford. By way of resignation John Peters, A. T. Cushing, B.A., and W. A. Vrooman found for themselves other places in which to accomplish a useful life-work. No charges were preferred against any minister or probationer. One alone was dropped in silence for irregular withdrawal.

On recommendation of the Stationing Committee 18 new missions were placed on the list. Fully half of these have developed into self-sustaining circuits of varying strength and importance. The membership now stood 21,498, being an increase on the last year of 1,361. The total amount raised for all purposes was \$261,046. The average contribution was \$12.13 per member. Many who were not on the membership roll did much to swell this average. In regard to the finances it should be noted that the ministers received an average salary of \$712 and the probationers \$254. The deficiencies in salary for employed workers was \$17,726 or fourteen per cent of the appropriation.

At this Conference a memorial service was held for Rev. T. B. Beynon, B.A., who on May 11th, 1901, passed to his rest at Virden in his fiftieth year after twenty-four years' service. A brief estimate of Rev. T. B. Beynon is given above. What he was then he was to the end.

The report of Wesley College as presented by the registrar and the chairman told the Conference of many items bringing to them encouragement in their large and generous support of the college. One of these was the fact that N. R. Wilson, B.A., was appointed as an assistant to Professor Cochrane in mathematics, and A. T. Hawley as assistant in the department of classics. N. R. Wilson having won for himself distinction as a mathematician remained on the staff till 1914 when he was transferred to the department of mathematics in the University where he held an honoured place till his death December, 1944, as professor and the head of his department. To these appointments the name of George G. Blewett, a distinguished graduate of Victoria College, was added in the department of moral and mental philosophy. In 1899-1900 he won in Harvard University the degree of Doctor of Philosophy and spent

the year 1900-1 in Germany. After a short period of effective service in Wesley he was appointed to the Chair of Philosophy in his Alma Mater, Victoria College. He spent only a few years there when his promising career was cut short by a tragic drowning in the Muskoka Lakes. A scholar of superior merit and a Christian of the noblest type. Reference is also made in the chairman's report to the enlistment of A. T. Daykin, a student of the third year, in the "Strathcona Horse" to serve in the Boer War in South Africa. Few individual events moved so deeply the fountains of feeling among the students as did that volunteer response. The students who joined in the farewell service to A. T. Daykin will never forget the inspirational atmosphere of that morning worship, when a student went forth to serve the Motherland in a distant field with the benedictions of his fellow students and the staff of Wesley College.

CONFERENCE OF 1902

This session of the Annual Conference assembled on June 18th, 1902, in the city of Portage la Prairie. When the roll was called, 112 ministers and 62 laymen answered as present. This is a very untrustworthy indication of the strength of the Conference as many laymen and some ministers did not reach the place of meeting on time for the opening roll call. The Rev. T. C. Buchanan was appointed president and the Rev. J. H. Morgan was elected secretary. The additions to the working force of the Conference included such men as Calvin W. Finch, B.A., B.D., Leslie L. Meech, Lachlan R. McDonald, B.A., Sedgwick A. Bayley, B.A., W. E. James. With them came R. C. Henders, a superannuated minister who settled at Culross, Manitoba, and afterwards rendered rich service in the sphere of politics to the community and to the Province of Manitoba. The pathway of ordination brought into the ministerial ranks such men as W. H. C. Leech, B.A., B.D., Abidah W. Kenner, B.A., E. J. Hodgins, B.A. and Charles Endicott. After forty-two years A. W. Kenner still serves as a most helpful, honoured minister at Ninette, Manitoba. He was honoured by his Alma Mater with the degree of Doctor of Divinity, *honoris causa*, in 1937. Charles Endicott, now enjoying his honour of Doctor

of Divinity, is the indefatigable and successful secretary of the Missionary and Maintenance Fund of the United Church. Out of the Conference passed A. E. Hetherington, B.A., John W. Bowering, B.A., C. T. Currely, B.A., W. T. Halpenny, A. Galley, E. M. Burwash, B.A., and R. J. McIntyre. E. M. Burwash became a physical scientist, enjoying a good reputation as a scholar and lecturer. The Rev. George A. Love and R. B. Irvine on request were granted credentials of standing. One was dropped for irregular withdrawal.

On May 12th, 1902, Rev. E. W. Wood lost his life in the swirling current of a swollen stream which he was attempting to ford in the pursuit of his duty. Through those rushing waters a brave young man, a devoted Christian, and a fearless follower of the Master, passed all too early into the spirit world, leaving as he went an empty place.

Thousands of settlers were seeking to find for themselves new homes in the Middle West, in the unoccupied spaces of the Western part of the interior. The majority of these came from the Western States where land values had so increased that it was profitable to sell the cultivated farms at a high price and purchase in Alberta new farms of remarkable fertility for a notably low expenditure. These immigrants had both money and experience behind them. They knew how to tame the wild wastes of the virgin prairie and to handle lands which sometimes did not receive sufficient rainfall. In this invasion from the South the Mormons were prominent. While of fine economic importance and aggressive as settlers, they were socially isolationists. They were definitely religious, but their religion kept them apart. In education and politics they showed themselves interested. No Canadian Church had a successful mission among them. The Americans who trekked across the International Boundary in the early years of the twentieth century with their new aggressive ideas and methods proved a stimulating factor in the economic and social life of Western Canada. In their general attitude to a new development they were venturesome, progressive and ready to give a fair trial to any labour-saving device. They had a firm conviction as to the value of community interests and neglected no opportunity to promote community welfare. The school,

the community hall, the alert town were assets deserving active attention and ready support. To them the Church filled an important place as a socializing, civilizing factor, and to it ready financial support was extended, while for the minister, apart altogether from denominational bias, abounding hospitality was amply provided. To them in Western Canada, at least, the farmers' movement in its various expressions, particularly in the area of politics, owes its origin. In these respects the women were no less energetic than the men and soon instituted the organization of the Farm Women's Association. All this, to be sure, was not directly related to the Church and religious life, yet its hearty earnestness did offer a challenge to the denominational leaders to be active in keeping the Christian Church well to the front in all community developments.

MINISTERIAL SUPPLY

To find a supply of ministers adequate to meet the growing needs of an expanding field of operations now became an urgent problem. The stream from Great Britain had not yet gained much headway and brought little relief. In the four years allotted to the period of training, only twenty-eight probationers appear in the list. About a decade ago the Conference presented the abnormal situation of having more probationers than it had stationed ministers. At this date the proportion is so changed that the ministers are four times as many as the probationers. At this Conference, however, twenty-two new names were entered on the roll of probationers. In addition to these the officials were given permission by the Conference to employ twelve others as persons likely to enter the ministry. Of this list of thirty-four, ninety per cent. or more came from Canadian homes, Canadian schools and universities, and Canadian culture. Those who knew, in the class-room and on the fields, the members of the group received on probation at this time were deeply impressed with the mental calibre, the moral stamina, and the religious devotion of these young men, many of whom after rendering a good service to the Church and State died in the faith.

THE SIGNIFICANCE OF A STRONG MINISTRY

It is a matter of deep satisfaction to any organization designed to render leadership to the public to find that capable men of rich promise come forward to fill its ranks. That Church is bound to flourish which attracts to its working force men of good ability, able leadership and catholic spirit. The Methodist Church with its broad doctrinal basis; its simple yet comprehensive philosophy of life; with its Gospel of a new life, of a social outlook, and of human possibilities here and hereafter, coupled with an attractive spirit of Christian brotherhood in the glorious task of making a new world, did offer a strong appeal to the full-blooded youth of a new nation.

To some people the gateway of admission to the ministerial ranks seemed to involve some esoteric restrictions, but to the Methodist Church, the clear consciousness of a new life in Jesus Christ and the unfaltering belief in the Fatherhood of God, the brotherhood of man, the capacity of human life to be increasingly conformed to the image of the Master, through the knowledge of truth and through the impartation of Divine grace and the Holy Spirit, were basic requirements. To these experiences and beliefs the candidate had to give assurance that he used neither tobacco nor intoxicating liquors and would abstain from such disapproved indulgences. Beyond all this the young man (women need not apply) must have attained the educational standing of a matriculant in a Canadian or British University, to which was added a preliminary examination in theological tenets of the Methodist Church. The Candidate must be recommended by a Quarterly Official Board and be endorsed by a District Meeting as to personal and prospective fitness for the work of this ministry. He must have the status of a single man and be free from embarrassing debt. These being complied with, the young candidate, if found satisfactory, was required to take an ordinary course of preparation covering five years, three of which were spent in practical work on a circuit or mission, with an added course of study in each year, and then two years at college. In each year he was subjected to an oral examination as to doctrinal beliefs and personal religious experience. By such

regulations the candidate for the ministry was subjected to a course of training as extensive and as exacting as that required at that time for admission to most of the usual professions, such as law, medicine, dentistry or teaching. These were the ordinary requirements imposed on students seeking an entrance to the ministry of the Methodist Church in 1902, and remained for many years the usual regulations with the modification of two years on a circuit and three at college to encourage men to secure the B.A. degree. Under influence of this stimulus the majority of the men received on probation in 1902, succeeded in attaining the coveted standing of Graduates in Arts before being ordained.

So urgent was the need for men to supply the extending demands that the General Conference of 1902, in response to the repeated statements that relief could be obtained by modifying the requirements, so as to permit men without matriculation standing to become probationers for the ministry, changed the regulations to the extent of permitting missionary superintendents, after careful personal scrutiny, to employ non-matriculants with a view to their being admitted to the ranks of the ministry. But such persons had to spend two years in the employment of the Church before entering the probationary stage of five years. The only relief provided, academically, was the substitution of the English Bible for the Greek New Testament. This provision came into effect at the Conference of 1903, but found so slight a response that it failed to accomplish what its advocates claimed for it. After a trial in which comparatively few took advantage of its provisions these regulations were discontinued.

At this Conference the announcement was made that Rev. J. F. Bergman, B.A., was appointed to the staff of Wesley College as Professor of Icelandic Language, and Literature. This action on the part of a Methodist institution was a strong evidence of the progressive and catholic spirit of the college. The battle in the University Council over the recognition of Icelandic as worthy of a place among the optional languages was highly colourful.

As the Conference of 1902 was the next preceding the General Conference the thoughts of those interested in the Methodist Church were directed to making the Church a more effective instrument in a world sorely in need of new ways of living. Consequently the Conference canvassed the numerous memorials presented to it, supporting some, rejecting others. Sixteen ministers with an equal number of laymen were elected as delegates. Six of the ministers chosen had never found before a place on this legislative body.

CHAPTER XVII

SOCIAL PLANS AND A NEW COLLEGE

GENERAL CONFERENCE OF 1902

THE General Conference of 1902 met in Grace Church, Winnipeg, September 4th, the first General Conference to be held West of the Great Lakes. This Conference, having an attendance of 279 delegates from all parts of the Dominion, Newfoundland and the Japanese Empire, was full of intense and expectant interest, and because of its place of meeting was of especial interest to the Methodist people of the Middle West. The Conference assembled in thrilling atmosphere of new conditions, new ventures and new possibilities, and involved in its temper and attitude the potential power of buoyant hopes, high ambitions and expanding enthusiasm. In addition to these uplifting environmental forces the quadrennium just closing had been crowded with earnest questioning and searching debate as to what should be the policy, programme and spirit of the Methodist Church, as it stepped out into a new century. Possibly, at no General Conference had such a dossier of memorials been presented for consideration and digestion. Practically, every area of legislation and administration in the Church's structure found some suggestion as to more effective methods of carrying on the work of the denomination. About twenty of these memorials came from the Manitoba and North-West Conference and called attention to a long list of matters needing alteration in the interests of greater efficiency in the vital concerns of the Methodist organization.

DEPARTMENT OF TEMPERANCE AND MORAL REFORM

Perhaps the most important of the many items to be canvassed at this Conference was the proposition to erect a Department of Temperance and Moral Reform. Up to this time the care and guidance of this highly important social

interest was vested in a standing committee. The issues at stake became so insistent and serious that the Methodist people felt that the time had arrived for a new form of control and direction. The first step was to prepare and adopt a constitution under which the proposed Board could operate. This was carefully prepared, closely scrutinized, and after adoption printed in the Journal of the General Conference of 1902. The next step was to find a secretary who would give executive leadership to the Board. On the first ballot, the Rev. S. D. Chown received sufficient votes to secure an election. The newly elected secretary asked that he be allowed twenty-four hours to consider the offer made to him by the Conference. This request was readily granted. On the following day the Rev. S. D. Chown announced his willingness to accept the responsibility and to do his best to give guidance to this new venture. This decision to accept the office of secretary of the "Department of Temperance and Moral Reform" met with general satisfaction and was hailed by a strong expression of abounding hopes.

By this action the Methodist Church became fully departmentalized, except in finance, with the result that many of the interests of the Church were placed in the hands of elected Boards which framed policies, projected programmes and utilized the machinery of the Church to carry these into operation. The initiative had passed in these departments from the District Meeting, the Annual Conference and the Quarterly Boards. These courts, however, maintained an advisory, a co-operative and an executive function in regard to the departments. The erection of these departments extended the sphere of the influence of the Methodist Church by providing a safer basis for intelligent and scientific understanding of the problems involved. While these departments tended to weaken local responsibility, efforts and contacts, they did offer to the Church a more rational and a more comprehensive insight into and knowledge of the great moral, educational and religious movements of the age. In this type of administration some losses occurred but impressive gains were made.

The demands for increased supervision were so insistent and so urgent that a very important rearrangement was made

by which the Rev. Dr. James Woodsworth was made Senior Superintendent and District Representative of the Missionary Society. In this capacity his particular care was Manitoba to which was added the general direction over the missionary operations in the Middle West. Authority was given to the Board of Missions to appoint two local superintendents for the North-West Territories, the Rev. O. Darwin and the Rev. T. C. Buchanan, one located at Regina, the other at Calgary.

Such a growth had taken place in the Far West of the Middle West that the General Conference endorsed the proposition to erect in this territory at least another Conference. Over twenty years before, the Manitoba and North-West Conference had been formed and held its first session in Wesley Hall, in 1883. Pursuant to the authority given at this General Conference, at its session in 1902, and with the approval of the special committee of the General Conference, the Manitoba and North-West Conference divided the area of the Middle West into three Conferences. Accordingly, the old Manitoba and North-West Conference, which had served with eager anxiety and excellent efficiency the opening stages of a new empire, now enters the throbbing life of the twentieth century in three bands, each much stronger than the one formed in 1883. The area along the Red and Lower Assiniboine Rivers was given to a new Manitoba Conference. In order to supply points of sufficient strength to give a good backbone of stability to the new organization, the next Conference to the West extended its boundaries Eastward to include the Brandon, Souris and Deloraine Districts, and was named "Assiniboia" at first. The Alberta Conference took in all of the division known by that name and a slice of Assiniboia reaching as far East as Maple Creek. In 1905, the portion of the North-West Territories south of latitude 60 was divided up by the Federal Government into two provinces with complete provincial autonomy and provincial rights. At the General Conference of 1910, the boundaries of the new Conferences were made to conform to the provincial areas and the name "Assiniboia" already changed in practice, became the "Saskatchewan Conference." The first sessions of these Conferences were held in Grace Church, Winnipeg, in June, 1904, at which officials,

and executive officers were appointed and the districts within the designated boundaries were made the executive and supervising organs of the new Conferences. This adjusted division continued to operate as long as the Methodist Church preserved its identity as an individual unit.

THE PASTORAL TERM

In the General Conference of 1902, a few things remain to be mentioned as indirectly affecting the Middle West. At this Conference the pastoral term was finally fixed at four years. The former possibilities of extension of the period by specified votes on the part of the congregation and stationing committee were swept from the desk and a definite duration of four years established.

To that Conference was presented a memorial from the Manitoba and North-West Conference asking that section 23 of the Discipline generally known as the "footnote" be amended to give a larger measure of individual liberty to the members in regard to certain specified forms of social amusement. The Conference was decidedly unresponsive to the appeal. The memorial and the debate on its merits had the effect of focusing general attention on the prohibition set forth in the "footnote."

SOCIAL MOVEMENTS

To the General Conferences of 1898 and 1902, a lengthened report was given by a committee on "sociological questions" and described above as a "complaint" rather than a "challenge." A similar committee presented to the Conference of 1906 an extended survey of social conditions which followed in greater detail and in similar tone the lines of former reports by laying strong emphasis on the grievances, inequalities, and privations existing in the social life of the people, and by insisting that it was the duty of the Church to give remedial attention to these barriers at that time standing across the pathway of social betterment. As a result of these and other discussions it was apparent that a new day had dawned and new movements fraught with significant messages stood in clear outline

on the horizon. Society owes a debt of gratitude to the Christian Church for the leadership given to this social thought and social effort in these years so pregnant with the promise of social improvement. It was the birthday of a social consciousness. The local preachers of England had given fine support to the efforts to improve conditions among "labouring" classes in the Mother Land. While these men advocated in the pulpit, on the platform, and on the street corner, the rights of the common man, they did it in such a way as to give prominence to those principles which form the basis of social stability and social progress. Many such local preachers, endowed with the eagerness of youth, found their way into the ranks of the ministry of the Middle West and did not a little to stimulate minds already quickened by the significant changes associated with the free and unfettered outlook involved in new areas, new vistas, and new prospects in life.

Prof. W. F. Osborne of Wesley College whose service for nearly fifty years to the educational life of the Middle West was unique, whose interest in church affairs was for years stimulating, acted as secretary of the committee at this Conference.

At this General Conference Principal Patrick of Manitoba College, Presbyterian, made a definite proposal for Church Union and a Committee was appointed.

THE CONFERENCE OF 1903

The Conference of 1903 assembled in Wesley College on June 16th; 120 ministers and 65 laymen responded to their names when the roll was called. The duty of directing the planning and the progress of the Conference for the ensuing year was entrusted to Rev. O. Darwin, Superintendent of Missions for Manitoba, as president, and to Rev. J. H. Morgan of Winnipeg, as secretary. Into the Conference by way of transfer came a long list of men who in the work of building a Christian society in the Middle West made a valuable contribution. The names of these were J. W. Churchill, M.A., W. R. Seeley, C. J. Corneille, B.A., Geo. H. Tuckey, C. F. Hopkins, T. W. Price, Albert B. Argue, W. W. Wagg, A. C. Hoffman,

R. W. Dagleish, B.A., W. H. Wood, B.A., George W. Kerby, B.A., C. H. Huestis, M.A., W. F. Cann, H. C. McNeill, Allan Farrell, B.A., C. R. Carscallen, B.A., C. W. Morrow, J. E. Hughson, B.A. The following men having completed their term of probation and having met the various tests were ordained and admitted into full connexion: C. W. Morrow, Manson Doyle, B.A., Leslie L. Meech, D. Bruce Kennedy, Herman McConnell, B.A., Alex Rapson, T. W. Price, B.A., William H. Wood, B.A., Herbert E. Gordon, B.A., John E. Lane, B.A., William Arnett and William Eltom. From this Conference passed by transfer J. A. Robins, W. H. Taylor with such honoured veterans as Alfred Andrews, George W. Dean, and W. W. Colpitts. From the Conference by resignation went S. H. Kruger, L. D. Post, J. W. Bell and T. J. McCrossan, B.A., B.D. Only one disappeared for irregular withdrawal. Death called the Rev. Thomas Argue, the beloved patriarch of the band and the faithful, dependable servant of God and the Church, and the Rev. J. R. Howarth, a quiet, conscientious, trustworthy worker, to their eternal rewards.

NEW DISTRICTS AND NEW MISSIONS

With a view to closer supervision and more effective administration extended adjustments took place in the districts. Moosomin and Regina return to their former position as individual districts. To these were added as new districts, Moose Jaw, Saskatoon, Red Deer and Lake Winnipeg.

The latest adjustment in the Indian work was to place the Western portion of it under the supervision of adjacent Conference Districts and to put the work around Lake Winnipeg in a separate district under the chairmanship of one intimately associated with the various missions of that centre through his immediate contact with them in educational effort among their children. Consequently, at this Conference the old "Indian District," the successor of the former Saskatchewan District disappears. About twenty new missions found a place in the lists. But these were so tentative as to be mere feelers after permanent locations. It is, however, worthy of notice that the expansion occurs for the most part in Alberta and

in Western and Central Assiniboia. Only two new missions appear in Manitoba, Anemone and New Hope, both of which did not find permanence.

The examining board assumed the responsibility of recommending that seven young men be admitted as probationers for the ministry under the new regulations instituted by the General Conference of 1902. It is a matter of deep satisfaction that at least four of these surmounted all the barriers and attained complete ministerial standing.

A NEW COLLEGE

At that time the University of Manitoba served the youth of the Middle West in their effort to secure a higher education. Outside Manitoba little had been done in the way of providing the facilities for an education beyond the public or high school. But there were stirrings in the "Mulberry trees." At the meeting of the Edmonton District, in the spring of 1903, Rev. T. C. Buchanan sponsored a resolution to the Annual Conference of that year urging that a college be opened in Edmonton under the auspices of the Methodist Church. The Session of the Manitoba and North-West Conference submitted this request to a special committee which endorsed this resolution and asked Rev. Dr. J. W. Sparling to go to Edmonton, look over the ground and report on the prospective feasibility of such an undertaking. In this visit of inspection, Dr. Sparling met with such a hearty response as to financial backing and general support that he recommended to a special committee erected by the recent Conference that a college be started in Edmonton.

On receiving this favourable report from Rev. Dr. Sparling with his hearty endorsement of the new venture, the Special Committee forwarded the request of the District with the action of the Conference in regard to it, to Rev. Dr. John Potts, Secretary of Education for the Methodist Church, who received sympathetically the endorsed and supported resolution and made some preparations for action.

At this Annual Conference in 1903, the Q.O.B. of McDougall Church, Edmonton, was asked to nominate a pro-

visional Board to care for the interests of the proposed institution. This Board consisted of the following members: H. C. Taylor, B.A., K.C., Rev. T. C. Buchanan, P. E. Butchart, C. W. Mathers, W. T. Henry, A. T. Cushing, B.A., A. B. Cushing, B.A., W. H. Parsons, and Rev. C. H. Huestis, M.A., the new pastor of McDougall Church. In July, 1903, this provisional board, after notifying the Rev. Dr. Potts, asked Rev. Professor J. H. Riddell, B.A., B.D., of Wesley College, to become its first principal. Both Dr. Sparling and Professor Riddell happened to be in Toronto at that time and were invited to meet Dr. Potts in reference to this invitation. The result of the interview was that Professor Riddell expressed his willingness to consider this offer if the invitation appealed to him after paying a visit to Edmonton and looking over the ground. Accordingly, Dr. Sparling and Professor Riddell were sent to visit Edmonton. Either before starting or on his way Professor Riddell contracted typhoid fever and from the first meeting of the Provisional Board with the delegates was sent to the General Hospital. There he spent six weeks under the medical care of Harry Smith, M.D. From a cot in the little hospital on Namao Street, Professor Riddell sent his acceptance of the Board's invitation to become the principal of the new college to which afterwards the name "Alberta" was given.

The fact that a part of the McDougall homestead remained unsold was a prominent factor in favouring Edmonton as the location. That part consisted of three lots on the brow of the high bank, the face of the bank and a portion in the valley. A letter to which reference has been made proved a means of obtaining for the new college the unsold portion as a site. In 1904 the college was incorporated by the legislative assembly of the North-West Territories.

METHODISM IN EDMONTON AT THE TURN OF THE CENTURY

On the Monday morning, October 5th, 1903, in a large room over Johnstone Walker's store on Jasper Avenue, east of McDougall Street, the unnamed college began its career with no students, no staff, no buildings, no endowment; only a principal and a little group of hopeful, loyal men. The public

of Edmonton was wholly unaware that anything was happening. This institution played an important rôle in the educational life of the Middle West and eventually became the pioneer of all higher education in that province. What Wesley College did for Methodism of the Middle West in 1888, Alberta College did in a measure, in 1903, for the Methodism of Alberta and particularly for that denomination in Edmonton. The Methodists were the first people to establish regular work at that strategic station. But after Rundle and his successors, rather inexperienced leadership was provided until Rev. George McDougall appeared on the scene in 1870. During his short sojourn there he gave a strong place to the Methodist Church. After his removal to Morley, the weakened cause struggled bravely to keep Methodism alive and active at that Northern outpost. Though the first to send a missionary, the first to erect buildings, it had suffered reverses which made its very existence perilous at times and had been pushed by other aggressive forces into a secondary place. When the new venture was proposed, the membership of the Church in that locality felt fearful of its ability to undertake so great a work. But the new college soon changed all this. A new day had dawned.

Shortly after the founding of Alberta College, representatives of McGill and Toronto Universities visited Edmonton with a view to the establishment of academic centres in the expanding territory. The general purpose was to permit these centres to carry on educational work under the respective universities to the end of the second year of the Arts Course. Dr. H. M. Tory was selected by McGill to supervise this extension. By this arrangement, it was hoped that third and fourth years classes of the Eastern Universities would be augmented by recruits coming from these recognized centres. In its academic work, after being refused examination privileges by Manitoba University, Alberta College linked its interests with McGill, and undertook to carry on work to the end of the second year. To this were added departments of music, elocution and commercial subjects.

When the newly erected Province of Alberta founded its provincial university in 1908, Alberta College took a very sym-

pathetic attitude to the new university. The principal of the college gave all the assistance he could to Dr. Rutherford, the Premier of Alberta and Minister of Education, in the effort to build a university free from political and denominational control. The Premier showed his appreciation of that good will by giving the college a recognized place in the university system, and afterwards sponsored a bill in the Legislature making a gift to any and all accredited denominational colleges of a site of ten acres on the university grounds. These sites were designed for theological institutions in close affiliation with the university. Such colleges were favoured by having a representative on the senate of the university. These affiliated colleges afterwards became a part of the residential facilities of the university. Since Alberta College was about to erect a theological department it was the first to take advantage of the opportunity to select a site on the university grounds. In the meantime, the new university was organized and Dr. H. M. Tory was appointed first president. Through his kindly offices and interest, Alberta College was assigned a prominent site at the gateway to the university, on which now stands the impressive structure known as St. Stephen's College, the theological college of the United Church in Alberta.

As to the location of the University of Alberta, which had not at that time been settled by legislative action, there appeared a rather hectic struggle between Calgary and Edmonton at the session of the Legislature in 1909 for the possession of this coveted distinction. During the autumn, previous to the final settlement of the location of the university, the principal of Alberta College cut his way through the woods, cleared the timber from a portion of the newly acquired site of ten acres, and after digging out the basement laid the foundation of a new building. It was afterwards freely stated that the presence of this basement and foundation exercised considerable influence in making the decision favour Edmonton. Alberta College had so prospered in its work that, at the founding of the provincial university, it had a class of at least ten which had completed the second year of McGill. This class the college handed over to the university as the basis of its first graduating class. The present registrar of the university,

Albert E. Ottewell, B.A., was a member of that group and after graduation, by his ability and general adaptability, put extension work on the map of universities in Canada. Rev. F. S. McCall, principal of Alberta College, who has won distinction in Educational work was also a member of that group. The first registrar of the University of Alberta was Cecil E. Race, a prince among men, modest, retiring, capable, of outstanding character and impressive ability. He was added to the staff of Alberta College in the autumn of 1903, and proved to be a tower of strength to the new institution. Dr. H. M. Tory frequently was heard to say that the best day's work Alberta College ever did was to give to the University of Alberta the services of Cecil E. Race. So by its counsel; by its sympathetic attitude; by its first class and by its registrar—Alberta College did much to initiate and promote the interests of higher education in Alberta. The principal traversed Alberta, organized and unorganized, pleading the cause of education and challenging youth to new ventures.

After the new college building was erected on the university grounds, the college operated as two divisions, one situated on First Street in the heart of the city where it is still doing a work unique in character and scope among the diversified peoples of that great province; the other on the university grounds with its central site and its challenging building, carrying on theological training of the United Church and forming a part of the residential features of the life of the university.

THE CONFERENCE OF 1904

The ministers of the Middle West and the 187 elected laymen were summoned to meet in Grace Church on June 9th, 1904, to review the work of the year and transact such business as belonged to an Annual Conference. To this impressive group of lay and clerical workers of the Methodist Church the probationers were encouraged to join, and were welcomed to its debates and discussions as spectators and students. Just twenty years before the first Conference of a United Methodism had assembled in Brandon. Then a little band of fearless followers of the Master and devoted servants of the

Methodist Church faced the stupendous task of planting a growing section of the Christian Church in a new land. Marvelous changes had been wrought in that area in two decades. The stern face of a wild and windy Westland had been softened by patient and persistent hands into attractive forms of abounding fruitfulness with a copious supply of good things for the homeless thousands who sought such a dwelling place in conditions breathing the atmosphere of a priceless freedom, and bearing now the marks of a refined culture. In all this change the Church never faltered, never counted the cost of carrying a message of eternal hope to sturdy settlers struggling to find new modes of living on the rugged frontier. The public school also kept fully abreast of an advancing army. The co-operative union of the twin forces of religion and education, closely associated in those early days, offered an explanation for some of the greater events in the history of Western Canada.

CHANGES IN THE WORKING FORCE

The Rev. O. Darwin was continued as presiding officer, ably assisted by J. H. Morgan, B.A., as secretary. To the 200 ministers from the circuits and Missions of the Manitoba and North-West Conference, 16 were added by the action of transfer committee. These included such prominent names as J. E. Howson, A. D. Richards, B.A., C. H. Shepherd, C. J. Wilson, B.A., R. S. Stevens, W. K. Allen, B.A., B.D., C. E. McIntyre, Thomas Philps, S.T.L., D. C. Day, W. H. Coulter, J. N. Wilkinson, R. O. Armstrong, M.A., B.D., E. Crockett, B.A., W. J. Conoly, B.A., W. A. McKim Young, and W. L. Scott. To assist their brethren in the work of the ministry there passed from the probationary stage into full connexion, R. Wallace Dalgleish, B.A., Augustus Edwin Parsons, George Willis Hancock, Robert Abbott Swyers, Charles H. Lawford, M.D. Only W. H. Emsley and J. W. Wilkin passed out of the Conference, while Henry Whitmore ceased to be a member by resignation. One was dropped for irregular withdrawal.

In an awful storm on a late September night, which lashed the waters of Lake Winnipeg into the wildest fury, a servant of

heroic mould and dauntless spirit, James Arthur McLachlan, passed through the roaring waves to the undisturbed rest of the homeland. After ordination there sounded in his attentive ears the call to service among his dusky brethren in the Northland. Nothing doubting, he answered in the words of Isaiah, "Here am I. Send me." After almost three months' travel through wildwoods and over pathless prairies he and his devoted wife finished their journey at Victoria on the broad Saskatchewan. From that point to Berens River they were transferred in 1891. Here he was serving with fine acceptability when death overtook him in the whistling storm.

EXPANSION IN 1904

Some idea of the extended expansion of that year may be gained from the fact that six new districts were created and thirty-one new missions called into being. Unusual power was given at the last General Conference to the Superintendent of Missions in bestowing on him the authority to erect new missions during the Conference year. As a result of the exercise of this unique prerogative a Superintendent of Missions reported that Irvine, Leavings, Lineham, Nanton, Rivier Qu' Barre could not wait the tardy movement of the conferential chariot.

As the Conference divided into three at this Session it seems pertinent to give a review of the material standing. The membership was set down as 25,867, showing an increase of 2,480, being the largest in any one year since the first regular Conference of 1884. The amount raised for all purposes, \$431,276, showed an increase of \$67,784, representing a gift by each member of \$16.62. The total amount contributed to the missionary enterprises of the Church was \$34,564. During the year 27 new churches were built at a value of \$81,603 and 22 new parsonages costing \$42,050.

For the first time the attention of the Conference was called to what was designated as the "Boy Problem," by the committee on "The Young Man Problem," as it existed in the Church's life, being the result of the growing complexity of social relations, the advancing commercialization of recrea-

tional activities, and the lessening grip of the home. The Church had come to realize, and none too soon, that the adolescent life of many communities was endangered through inducements to form loose, careless and sinful habits. It was urged to provide under the guidance and supervision of young men's clubs places for clean and wholesome recreation, far removed from a vicious, suggestive and poisonous environment. A new problem and a serious one faced the Church, and its youth. How the Church, "busy here and there," allowed the welfare of boys to escape its attention, became a question of vital importance.

SUNDAY SCHOOLS IN THE GROWING CHURCH

Methodism has been zealous to promote Sunday School type of religious instruction on no narrow doctrinal or ritualistic basis, but as pertaining to the vital pursuits of daily life, with the Bible as a text book. The Sunday School committee at this Conference urged the extension of that instruction to include the principles of good citizenship. After 36 years of diligent effort the situation was such that 383 schools were in operation at the 829 preaching places. The scholars enrolled in Methodist schools numbered 23,281, with a total working force of 29,017. The total amount of money raised by this force in the schools was \$19,314, of which \$1,192 was devoted to the missionary enterprises of the Church. The ministers and workers in the Sunday School stood ready to co-operate with any interdenominational movement having for its object the cultivation of Sunday School interest and the improvement of Sunday School methods. At this time appeared the suggestion that a secretary for Sunday Schools be appointed to devote his time to the promotion of Sunday School work. The growth of the Epworth League Society was arresting. In 1904 the number of senior leagues was 162, the junior being 30, with a membership of 6,193, raising \$9,133 for all purposes.

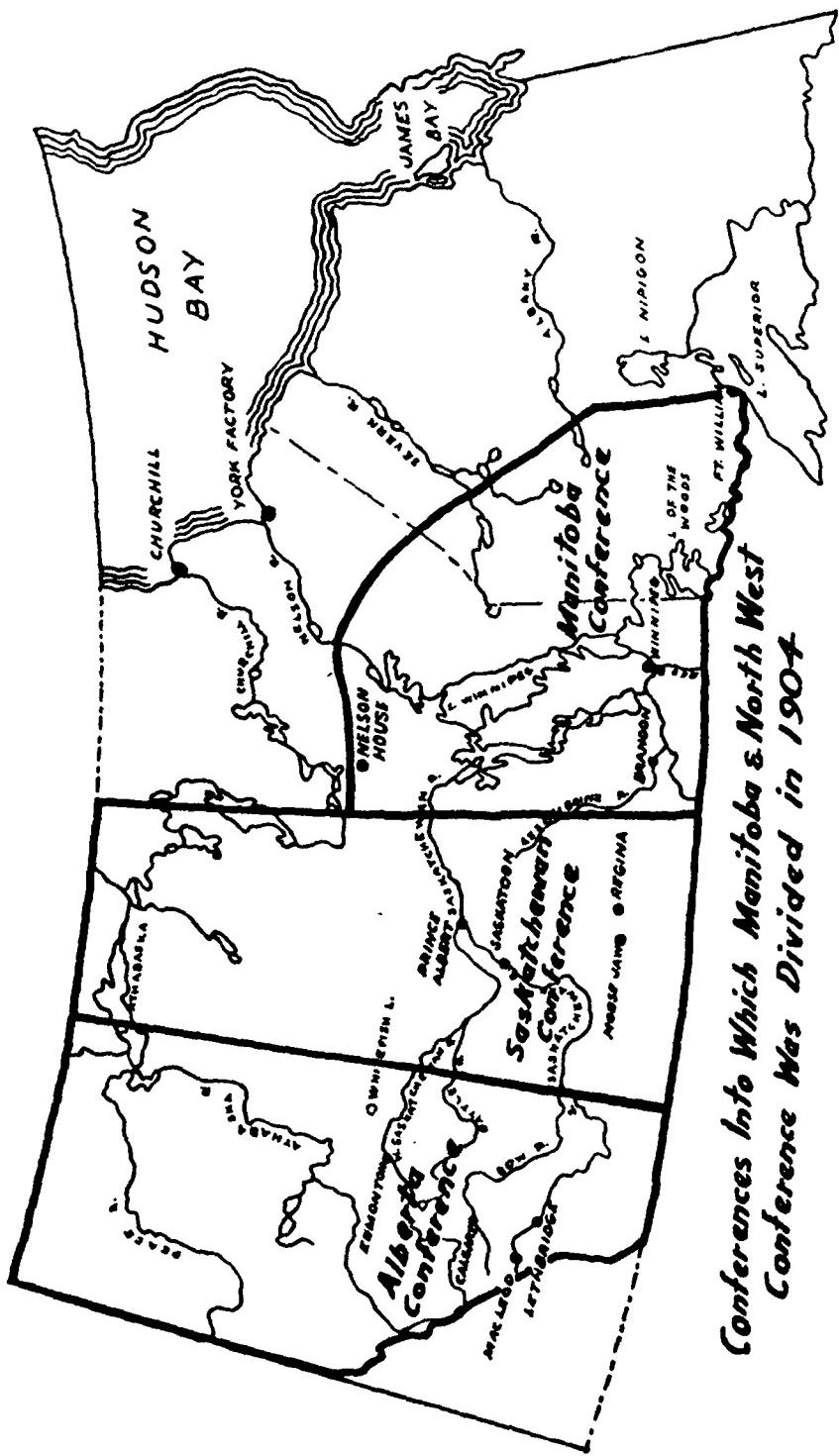
The outstanding contribution of the Epworth League was found to be in the field of missions. Through the educational and spiritual impacts on the Leagues by "The Forward Movement for Missions," the promotion of missionary enterprises

and missionary knowledge became their major interest. At the Conference of 1903, the Leagues were so impressed by the needy situation in the vast Peace River area that they asked the Leagues of the Alberta Districts to devote a portion of their money to the support of a missionary in the Peace River country, and made provision for the appointment of a committee in Alberta to superintend the work and to oversee collections and expenditure.

NEW CONFERENCES

Having canvassed all this business pertaining to that session and having heard the final draft of stations for 1904-5, the Conference adjourned to allow the designated sections to meet and set up the organization necessary for the new Conferences. These sections met in the allotted places, appointed a temporary presiding officer and proceeded to elect a president, secretary and other executive officers. The Manitoba Section composed of the ministers and laymen of the Winnipeg, Port Arthur, Carman, Roland, Crystal City, Portage la Prairie, Neepawa, Birtle, Dauphin and Lake Winnipeg Districts, elected as president, Rev. William Somerville with J. H. Morgan, secretary. After electing the chairman and financial secretary of each District and appointing the necessary committees, these officers and organizations undertook to administer the affairs of the Methodist Church in the area allotted to them under the title of "The Manitoba Conference." The delegates from Brandon, Souris, Deloraine, Arcola, Moosomin, Regina, Moose Jaw, Saskatoon and Yorkton met, elected according to direction, the Rev. H. Wigle, B.A., as president, and Rev. T. E. Holling, as secretary. This group bore the title of "The Assiniboia Conference," and after electing the district officers, and appointing the usual committees, was prepared to report.

Those representatives present at the Conference from the Calgary, Medicine Hat, Red Deer, Lacombe, Edmonton and Vermillion River Districts became "The Alberta Conference," and elected Rev. J. M. Harrison as president, and Rev. G. W. Kerby, B.A., as secretary. After selecting the officials of the various Districts, with the needed committees this group



*Conferences into Which Manitoba & North West
Conference Was Divided in 1905*

announced itself ready to report. Then all groups reassembled in the old Manitoba and North-West Conference. After hearing the reports from the various sections to the effect that three new Conferences were erected in the Middle West, the president declared the Manitoba and North-West Conference dissolved and in its place the Manitoba Conference, the Assiniboa Conference and the Alberta Conference assumed the responsibility of administering the affairs of the Methodist Church in the Middle West of Canada. As a fitting closing for that Conference, a public meeting was held in Grace Church, on Wednesday, June 15th, 1904, at which forward looking addresses were given by the three new presidents. It was a matter of deep gratification to all to have Rev. Dr. George Young on the platform and take part. To each of the new presidents a new gavel was presented made from a sill of the first Grace Church, bearing a silver shield, fittingly inscribed. And so closed a long chapter of heroic self-sacrificing service for God and men in an area greatly changed since the first Conference of 1883, and rapidly changing in the passage of the years.

NEW PROVINCES

In 1905, that portion of the Middle West known as The North-West Territories was in part divided up into two provinces. The first of these, named Saskatchewan, extended from the Western boundary of Manitoba to west longitude 110, and from the International Boundary to 60 degrees north latitude. The second, known as Alberta, reached from 110 west longitude to the ridge of the Rockies, and from the International Boundary to 60 degrees north latitude. To that part of the original North-West Territories lying north of 60 degrees north latitude the former name was reserved. It remained under the closer supervision of the Federal Government. Inasmuch as a large portion of the area supervised by the Assiniboa Conference was in the newly elected province, the name "Saskatchewan" Conference was substituted for "Assiniboa" in 1907. The area of administration for the two Western Conferences was not made to conform to the provincial boundaries until the General Conference of 1910.

PLAN OF REVIEW

From this point onward it would seem that attention should be confined to matters of general interest and the conferential treatment abandoned, and the effort to keep before the thought of the reader the individuals of the working forces of the Church should not be emphasized if this volume is to be kept within handy compass. The names and character of the men who constitute the working force of the Church are so vitally important in its achievement; so deeply interesting to its students; and so strategically significant in its development, that it is with great reluctance, on the part of the author, that reference to these persons must be abridged.

At the sessions of the Assiniboia and Alberta Conferences in 1905, as the result of the publication of the proposed autonomy bill for the new provinces, strong resolutions were passed urging that strict regard be given to the provisions of the B.N.A. Act in the matter of provincial autonomy, and that the provincial governments be left free to erect and manage their own systems of public education. This outspoken advocacy of provincial rights in the modes of public school education was timely and proved, when joined with other protests, to be of value in promoting unity and understanding among a new people in a new area. In spite of these and other protests, Saskatchewan became the scene of a bitter struggle which extended far beyond that province and at a time threatened the peace of the Dominion. Alberta, however, owing perhaps to the large element of Americans in the population adopted a system which, while allowing some freedom in operation, made every school subject to Governmental inspection, required the employment of trained and approved teachers and the use of common text books except in the first two grades. English became the medium of instruction.

WAHSTAO AND KOLO KREEKA

Two years after the founding of Alberta College a very arresting venture was undertaken in Northern Alberta, about fifty miles from Edmonton, in the heart of a solid Ukrainian settlement, by the W.M.S. of the Methodist Church. This was

an heroic undertaking worthy of a place in finest tradition and noblest achievements of the long line of the devoted heralds of the Cross. At Wahstao in 1905, the W.M.S. erected a residence twelve miles from a post office and four miles from the nearest English settler, accessible only over rough and broken trails which followed the windings of the high ground, and asked two young women, Miss Weekes and Miss McLean, both graduates of Victoria College, to venture forth on a mission of mercy and to lay the foundations of the Kingdom of God in a new and strange settlement far away on the frontiers of Western Canada. One is amazed and thrilled at the courage and abandon of these young women. It was no easy task and demanded persistent pluck and prevailing perseverance. In the first place, these women from cultured homes in Ontario, did not know the people to whom they were sent to minister. Their habits of thought, forms of dress, modes of life and general ideals were distinctly foreign to the recent graduates of a great Canadian university. Added to this was the fact that the missionaries knew nothing of the language of these people, could find no adequate interpreter and possessed none of the usual facilities for learning the language, that a means of communication might be established; but the girls were brave, educated, Christian and resourceful, and bent on performing a service to the Master they loved. Miss Weekes, who was superintendent, by the aid of some books recently received from Austria and her knowledge of German, was able to piece together the rudiments of a grammar and the basis of a lexicon. With these imperfect but essential tools, these two heroic missionaries surmounted the first barrier and reached a point where a measure of communication was established and understanding contacts were possible. This piece of constructive work in linguistic research proved to be a discovery of inestimable value to the subsequent efforts to Canadianize the new people in thought, feeling and attitude. Having made this initial conquest, the little community centre entered upon its course of effective service. Its purpose was not to make Methodists. They talked little about denominations but much about a new home in a new land, emphasizing always the freedom of opportunity, and the better life which Canada offered to all

her varied children. Their purpose was to get these people to adopt Canadian ways, to imbibe Canadian ideals and to cherish the privilege of citizenship in a great democracy. In one year, eleven hundred Ruthenians visited the home to secure assistance, advice and relief of various forms. The method of approach was simple and direct. The missionaries went to the homes, undertook to make friends with women, to gain their confidence and enlist their co-operation in the effort to build a new civilization. The circle of their family contact could not extend far, for they had to return to their home for night as they could find no habitable shelter in the whole community. Then they opened their home as a school for children in the summer, and for adults in evening classes in the winter.

In 1908, the Government was induced to establish a public school in the vicinity of the home. Having constituted a school district the official trustee appointed Miss Robinson, a missionary in the home, as teacher. A few years after the founding of the Wahstao home, Miss McLean and Miss Weekes ventured forth to found a new centre at a point named Kolo Kreeka, sixteen miles distant to the North-West. In the dead of a Western winter, with the temperature ranging about forty degrees below zero, these girls entered an unfinished house and proceeded to found a community centre, whose fundamental purpose was to transform down-trodden peasants from South-Eastern Europe into self-reliant, self-respecting Canadians. Soon afterwards Miss Chace, a fine representative of Wahstao, opened work at Chipman on the line of the Canadian Northern Railway with a view to finding contacts with those who made that point a trading centre. Here the home of Rev. C. W. W. Ross and his good wife was gladly opened for such service. Mr. Ross was the son of Hugh Ross after whom Rossburn was named.

THE LAMONT HOSPITAL

A leader in this work among New Canadians in that section of the country was Dr. A. E. Archer, who, when the C.N.R. penetrated that lone land in 1904, moved with his village to the nearest station on the line, named "Lamont," as indicated above, and here established a small hospital, later

greatly extended, which became through the patient and capable service of this medical pioneer and his assistant, Dr. W. T. Rush, a source of immeasurable service to these new settlers. Dr. Archer was encouraged by the missionary authorities of the Methodist Church in his medical efforts to help these people to understand and practise Canadian ways of life. The cultivation of sanitary habits and of forms of medical cleanliness was in itself, a tremendous task. He still remains (May, 1945) as Superintendent of the Lamont Institution, and deservedly chairman for the year 1943-4 of the Western Medical Association. It would be quite impossible to place any just estimate on the contribution these two devoted Christian doctors have made in shaping and moulding the character of those new settlers, and in protecting an untutored people against disease and accident, and in teaching them to understand and practise the laws of health. Society has no measuring line for this type of service.

SHELTERS

Many young girls were moving from the dense Ukrainian settlement to enter domestic service in Edmonton. These could not be allowed to drift in the rising city. A kindly and helpful hand must be reached to them as they sought employment in a strange city; a sheltering wing must be extended over them in the times when they were off duty. Experience has taught workers and others that these wholesome, trustful girls, unsophisticated in the lore of life, were exposed frequently to the evil designs of wicked and selfish citizens. So a start was made in this protective work in 1908, by renting a single room in the east end of Edmonton, soon replaced by two rooms operating at three different centres. Finally, in 1911, the W.M.S. found a permanent location at 520 103rd Street, a little way south of Jasper Avenue. This home not only provided shelter, but offered to the perplexed and worried girl sympathetic and discriminating advice. The moving and directing spirit in this splendid work was Mrs. W. T. Ash, a woman of fine Christian character and splendid executive ability. In addition to this, a home for New Canadians, of a religious,

social and protective character, was opened in Edmonton under the helpful guidance of Rev. W. H. Pike. This, too, had for its object to afford assistance to young boys in their sortie into the world of industry and employment. Through Wahstao, Kolo Kreeka, Chipman, Lamont and Edmonton, the W.M.S. rendered effective and needed service to a host of strangers in a strange land who were slowly but steadily finding a safe pathway to Canadian modes of life and living. In consummating this transition Alberta College, to which reference was made above, rendered a fruitful service by its sympathetic attitude and considerate attention to the intellectual, moral and social needs of the young Ukrainian, who was eager to find some useful form of service in the community of which he or she formed a part. The old college still continues to reach a helpful hand to these and other needy people. The story of this heroic venture deserves a worthy place in the annals of the highest missionary achievements in the world.

In 1911, an attempt was made to establish a similar form of work in the mining centres of the Crow's Nest Pass. At this point many of the Ukrainians left their allotted homesteads and gathered at various mining centres. These newcomers were neither by instinct nor training miners. Their whole background was associated with the farm and the soil, but fully fifty per cent. of those who came to Canada to farm found it impossible to make a living in the early stages of settlement on the farm, and so drifted hither and thither into various industries, occupations and forms of labour to find money to pay debts and provide clothing and shelter for their families. This diversion of effort and interest on the part of people who knew how to farm and wanted to do it became a tragedy in the life of many of the immigrants, and drove a people who loved the life of the open countryside to the cities to find homes in squalid and congested areas. In answer to the bitter cry of these disappointed people, the W.M.S. sent Miss Hannah M. Paul to initiate work of the neighbourhood type in Frank, Alberta. But on the advice of experts who feared a recurrence of the disastrous landslide the headquarters were moved to Fernie, from which point Michel, Natal and other places in the Pass were visited. In building a Canadian civil-

ization, which was on the point of being tinctured deeply by alien ideals, the W.M.S. aided a valuable piece of work in this vital area by supplying cultured young women of fine Christian character and pliant temperament. They were from Canada's best and deserve a rich mead of generous commendation. Similar types of protective and cultural home life were provided later at other points such as Calgary, Regina and Insinger.

All this form of community service received increasing endorsement from the broadening social attitude of the Christian Church in general and the Methodist Church in particular. The social Gospel already referred to in these pages was beginning to produce a fruitful harvest. The Church was undertaking to pull up the stakes of its tent, lengthen the ropes so as to take in many helpful forms of social effort. The result was that the Church added institutional features which sought to provide under its protecting aegis many forms of recreation and fellowship. Clubs of numerous types were organized to cultivate and promote many of the social and cultural interests with which human activity is concerned. Young people played together, talked together, planned together in the wholesome atmosphere of the Christian Church. Instead of confining its efforts to the task of rescuing human souls from the dread consequences of sin in another world, the Church came to feel that the mental, physical and social well-being of humanity were a responsibility which had too long been evaded. Consequently, an ever enlarging series of organized groups were formed, designed to promote individual and corporate welfare by providing the opportunity for people to build the fabric of a solid community life. While these new ventures did not fulfil all the expectations entertained respecting them, they did contribute much towards the making of a better society for men and women to live in. They aided in creating a social consciousness. Much was lost in the realm of narrow and circumscribed thinking and much was gained in the area of better understanding and finer fellowship.

CHAPTER XVIII

MODERN METHODS IN THE SEARCH FOR TRUTH

A THEOLOGICAL CONTROVERSY

IN THIS YEAR 1906, a controversy occurred between Rev. Dr. J. A. Carman, the General Superintendent, and the Rev. George Jackson, then pastor of Sherbourne Street Methodist Church, and afterwards Professor of English Bible in Victoria College. This controversy was really a reappearance of that to which reference has been made in these pages and in which the Rev. Dr. George C. Workman figured. The subject of debate pertained to the method of interpretation to be used in presenting Biblical truth to the minds of the people. It centred around the technical terms, "Higher" and "Lower" Criticism. In the discussion the Rev. George Jackson claimed for the student the right to accept the results of scientific research and to use the scientific method in his effort to interpret the records and discover the real meaning and message, while Dr. Carman held firmly to the position that in the area of religious truth the authoritarian method should govern the student's activity. Mr. Jackson appeared as the sturdy adventurer into new ways of finding Biblical truth, while Dr. Carman donned the armour of a brave defender of methods long and widely accepted.

Much of the heat generated in the dispute which reached in its process wide areas was begotten not by issues at stake, but by the methods employed by each of the contestants in stating his case. Jackson was generally provocative in his statements, sometimes belligerent, with the result that unnecessary opposition was aroused. Dr. Carman, true to his nature and training, was positive, assertive and dogmatic. Both were sincere in their beliefs, honest in their convictions and deeply Christian at heart.

It was only natural and perhaps inevitable that a controversy involving what seemed to be vital doctrines in the Methodist creed should make its appearance in the General Conference. To some minds the very ark of Divine truth seemed to be in a dangerous situation. The matter was brought to the attention of the General Conference of 1906 by a resolution moved by Rev. Dr. S. Cleaver as an amendment to the report of the committee on education. The amendment, after expressing regret that "doctrines of an unsettling and injurious character had been set forth orally and in publications in the college teachings of our Church" such as doubt as to the historicity of the early chapters of Genesis, the attitude of Jesus to the authorship of Deuteronomy, as to the authorship of certain Davidic Psalms with the repudiation of accepted statements of Christian truth, called upon the Conference "to express its strong disapproval of all such teaching." The presiding officer ruled the amendment out of order in its relation to the report on education. At a later stage in the deliberations the resolution was introduced by the same person as an independent matter. For a time, it looked as if a battle royal on a doctrinal heresy was on the horizon with serious effects far beyond the bounds of that body. In making its report the committee on education inserted a clause providing for a dispassionate consideration of complaints concerning heretical teaching in the college by detached persons competent to give a reasoned judgment. The clause in the first place laid down the broad principle that teaching in any college under the direction of the Church, contrary to and inconsistent with the doctrines and beliefs of the Methodist Church, should not be permitted by the governing boards of all such educational institutions. In case, however, a complaint regarding the teaching in one of the colleges should arise, it was to be forwarded to the governing body which might take direct action. This governing body might, however, refer the complaint to the board of education, which had power to constitute a court of trial consisting of five trustworthy persons selected by it. This constituted a good safety valve and tended to save the

Church from some of the heretical trials which had absorbed the energy of the Church in other lands.

When Dr. Cleaver's motion was called for consideration, A. D. Watson, M.D., and Rev. Dr. J. W. Sparling, presented a carefully worded resolution calling attention to the nature and scope of the General Conference as a legislative body, and to the fact that provision had already been made for the consideration of and action on all such complaints, and reaffirming its allegiance to the great fundamental doctrines of the Christian faith, all of which all were ready to accept. It is said that N. W. Rowell was a decidedly helpful factor in saving a tense and difficult situation. The motion was greeted with satisfaction and closed an incident fraught with grave disruptive possibilities. As far as the West was concerned only one complaint received formal expression and that one never reached the governing body as action came from another angle.

While the controversy naturally disturbed the thought and attitude of the Methodist Church to some of the vital truths of the Christian religion, its general effect was a wholesome liberation of the thinking of that Church from a purely dogmatic approach, and to this extent tended to harmonize the search for Christian truth with the prevailing methods used in other phases of research. Beyond this general effect, the influence of the controversy on the Middle West was definitely slight. It may be due to such a discussion that the teachers and thinkers of the Methodist Church were among the first in Canada to advocate and use the scientific method in an effort to understand and interpret Christian truth.

During these early years of the new century the pulpits of Methodism in the Middle West as well as elsewhere in Canada were touched by a strong humanistic emphasis. This was perhaps due to three tendencies at work in the area. The first of these was the prevailing proclamation of the social Gospel. It was easy to move from man's environment to man himself, and to think of him as the central object around which human thought and effort should centre. This type of emphasis found a supporting ally in the attitude and effort of the widening

influence of the universities on the ministry and on students in general. At no time in recent years has the lecture room of the university been hostile to the Gospel message, but it has shown a tendency to limit the Gospel appeal to an effort to create in the minds of people a deepening desire for and appreciation of education and culture with a constantly growing demand that opportunity be widened so that the individual may acquire these highly civilizing factors. Towards the adoption of this new form of emphasis the United States gave much encouragement by its increased wealth, by its advocacy of new types of education and new forms of culture. Such movements as these may account for the fact that institutions and practices honoured and effective in Methodist economy were gradually disappearing from general use and that too in the presence of a constantly increasing membership. This new emphasis in the pulpit and new educational appeal may supply an answer to the complaint voiced on page 222 of the minutes of the General Conference of 1906 as follows:

As to the class-meeting your committee has carefully considered the alarming decrease in the number of class leaders since 1894 culminating in the last quadrennium's decrease of 1,180. While the flock to be shepherded has increased 22 per cent the leadership has decreased 25 per cent, making a chasm of more than 45 per cent between what the leadership should be today and what it is actually.

In reviewing past developments one is inclined to feel that the failure of the class-meeting to hold the respect and attention of the members must not be assigned wholly to the influences mentioned. A definite cause may perhaps be found in the class-meeting itself. It lost the idea of supervision. It became formal in its methods and did not quite meet the viewpoint of people who had gradually passed into the possession of Christian life through the influence of the Christian home, and by the regular services of the Christian Church.

Something akin to the fellowship and testimony of the class-meeting appears to be a necessary feature of Christian growth.

The paragraph from which the above quotation is taken affirms that the class meeting was a useful and needed institution.

At the General Conference of 1906 a few things happened which revealed some phases of the mentality and temper of the Methodist people. What was true of the Methodist people generally was in some measure at least true of those who belonged to that Church in the Middle West. New elements in the population and new experiences in a new land had, however, wrought some changes in the approach to problems.

The first of these was concerned with the unimportant matter of the wearing of a gown by the minister when delivering his message from the pulpit. A prominent minister in the city of Montreal, with no revolutionary intent, ventured to ignore the recognized usage in regard to pulpit dress. With the approval of the Quarterly and Trustee Boards, he appeared one Sunday morning wearing a gown. The innovation startled the minds of the more conservative portion of the congregation. Objection was taken to this unwarranted type of pulpit apparel and positive exception was offered. The minister was brought to trial and condemned. After an appeal was made by the minister to the president of the Montreal Conference and dismissed, the question was carried to the Court of Appeal. At this General Conference this Court in giving a review of its decisions on matters of law during the quadrennium made a statement respecting its findings in the matter of the wearing of a gown in the pulpit from which the following is an extract:

Appeal dismissed on the ground that the wearing of a gown in public worship is contrary to general usage as referred to in paragraphs 2, 3, and 14 of the Model Deed. (See Journal of General Conference 1906, page 221.)

This incident derives its significance from the fact that it was symptomatic of some tendencies to emphasize forms of ritual in the worship in the Churches. The stern and rugged simplicity of early Methodism was passing.

The second subject was a recommendation of the memorial committee that the terms "layman" and "laymen" in the Discipline be changed into "laymember" and "laymem-



THE FACULTY OF WESLEY COLLEGE IN 1902

Front Row from left to right: Prof. W. F. Osborne, Dr. Jas. Elliott, Principal J. W. Sparling,
Dr. Andrew Stewart, Dr. Salem Bland.

Second Row from left to right: Prof. T. H. Billing, Miss Mary Rowell,
Miss Maude Bissett, Prof. R. O. Jolliffe.

Third Row from left to right: Prof. W. T. Allison, Prof. J. W. Melvin, Dr. A. G. Sinclair,
Prof. W. J. Rose, Prof. R. F. Argue, Prof. N. R. Wilson, Prof. Rudolf Martinson.

bers." Such a change would automatically admit women to the courts of the Methodist Church. The resolution, however, was voted down by a vote of 105 for and 147 against. According to the ruling of the Chair this proposal being a constitutional question required a three-quarter majority. In the light of this decision the resolution required a vote of 189. Consequently, women must stand aside and wait for over a decade, the penetration of new light.

Here was a Church proclaiming from its pulpits and practising in its approaches the broadest, fullest, freest Gospel then heard in the land. It affirmed with passion the belief that God loved all the people, had made provision in the economy of divine grace for the salvation of all without respect to creed, colour or culture, having no regard for race, sex or nationality, and yet, when it faced the practical questions of pulpit dress and the admission of women to an equal responsibility and an equal opportunity with men, it showed a hardy brand of a strongly conservative attitude, if not an exhibition of unexpected narrowness.

This period then involved vigorous effort to consolidate the resources in such a way as to enable the Church to discharge its responsibility to needy areas. Methodism had to maintain an accredited place among the Christian forces operating in the Middle West. In the next period the Methodist Church had to face problems which it had never encountered before. These included such things as keeping its thinking, planning and doing true to the teachings of the New Testament in times of great social and economic disturbances. All this was taking place while the Church was engaged in widespread co-operation with other denominations to promote broad Christian principles and new programmes of social reform and to prevent unseemly overlapping and to conserve the resources of the Church in days of pressure. If in these absorptions Methodism lost some of the edge of its evangelistic appeal not much surprise may be expressed.

The new immigration was arresting the attention of the people of Canada at every point in its wide domain. It was natural then that the feeling of the Methodist people should

find expression in some concrete proposals. These, on motion of N. W. Rowell and Professor W. F. Osborne, called for well directed approaches to the new arrivals with a view to giving them a hearty welcome, furnishing them with needed information and providing for them assistance in establishing helpful contacts in the locality where they were about to reside. To these general proposals was added a new and rather significant suggestion that communication should be opened with Methodists in the old land, who intended to emigrate to Canada. This suggestion became a few years afterwards the basis for definite action on the part of the Church.

At this General Conference a constitution for the Deaconess Society was drawn up whose purpose was to provide supervision, guidance and assistance for deaconesses working in places remote from the training school by the erection in each Conference of Deaconess' Boards. As deaconesses had been appointed to Winnipeg and were doing good work there a Deaconess' Board was erected in the Manitoba Conference in 1906. The first formal report of this Board was given to the Annual Conference of 1907, signed by "Mrs. L. Jackson." The other Western Conferences make no reference to the movement.

The committee on Church Union, appointed in 1902 and enlarged to sixty-five members by the General Conference special committee, reported that the committees had met and had encountered no insuperable difficulties in building a basis of union and in forecasting an organization that would carry on effectively the programmes, policies and purposes of the uniting bodies. The information was supplied that the work of this union committee had been halted awaiting a reply from the Anglicans and the Baptists to whom an invitation had been issued to join in the union movement and so make a church of such proportions as would be competent to cope with a united ecclesiastical force operating throughout Canada. The answer of the General Conference to this new turn in the union movement was to the effect that the delay must not be so prolonged as to chill the ardour of the original union enthusiasm. Both these denominations, at a later date with no interrupting delay, declined the invitation extended to them.

EXPENDITURES AND INCOMES

In planting its institutions, in proclaiming its messages to the settlers, and in following them to their remote home-stead, the Methodist Church spent large sums of money. During the quadrennium 1902-1906, the Methodist Church invested in that widening area in domestic missions \$143,982; but from the people of that same area the coffers of that Church were enriched by \$149,920, being nearly \$6,000 more than was sent, and this included incidental expenses in large areas of unremunerative work. It is safe to say that the Middle West, as far as Methodists were concerned, paid back before entering union every dollar ever invested in its domestic missions. In the Middle West, investments in missionary enterprises have paid good dividends in cash alone, not to mention a hundred other valuable returns.

RECRUITS FROM OVERSEAS

In this report the senior superintendent of missions calls attention to the alarming shortage of the recruits necessary to man the multiplying mission fields, and announces that he was on his way to the British Isles to find young men to supply Western Canada's need. Recalling this experiment, to which rather extended reference was made in the foregoing pages, he said that he had visited the prospective source of supply in 1905 and had succeeded in finding forty-eight young men, three of whom went to Nova Scotia, and forty-five to locations on the prairies. In his comment on the venture he says, "This experiment has proved remarkably successful." These young men "have adapted themselves to the conditions of the country in a remarkable manner. With very few exceptions they have proved themselves to be men of the right stamp, good preachers, diligent students and faithful in pastoral work." On this occasion Rev. James Woodsworth paid a generous tribute to the work being done along the North Saskatchewan by Dr. C. H. Lawford and by the representatives of the W.M.S. as they sought to accustom the Galicians to forms of Canadian life.

LOANS FOR CHURCHES AND EQUIPMENT

As an evidence of the penetrating vision of the senior superintendent of missions, a sum of \$15,000 was set apart to stimulate the zeal and to assist the efforts of new settlers to provide for themselves the buildings and equipment necessary for the preaching of the Gospel, and for the residence among them of a preacher and pastor. This assistance was administered in most cases as a loan. The appearance on this horizon of a few dollars proved of inestimable value in putting the halting zeal of the settler into concrete expression and transformed a longing into an actual reality. At the General Conference of 1906 the Missionary operations of the Methodist Church were divided into two sections, namely: the Home and Foreign Departments. From this time onwards there was one Mission Board carrying on its varied work in two divisions. At that time the Indian work in Canada was placed under the Foreign Department. Of the Indian population, 40,820 were Roman Catholics, 16,776 Methodists and 16,590 were Anglicans. The balance of the 111,143 were designated as pagans.

THE SABBATH

Throughout the years the Methodist Church had maintained in all its Conferences an active committee on "Sabbath Observance." This committee annually reviewed the attitude of the people generally to the Sabbath, calling attention to any attempts to invade its sanctity and to destroy its recuperative influence in the life of a people. Up till the turn of the new century there was little organized effort to invade the general recognition of the Sabbath and what existed was backed by little popular sentiment; but with the "new immigration" there appeared a definite tendency to commercialize Sunday and to make it a holiday attended by indulgence in various forms of sport, business and pleasure. Some had come from places where only a few religious people paid any respect to the day and others came from areas where, after a formal

ritualistic religious service, the balance of the day was a wide open holiday. The increased population and the new attitude put Sunday as a day of rest, relaxation and refreshment, in a position of great jeopardy.

The Methodist people generally had a high regard for the Sabbath. Ordinary duties and usual pleasures were abandoned to the utmost extent possible. In the ordinary home a long row of carefully blackened boots, a careful removal of the week's growth of whiskers, marked the approach of Sunday. It was not with them a dour, suppressive Sunday crowded with legalistic enactments. The Methodists religiously were a happy, hopeful, joyous community who prayed together, sang together, and to these, added testimonies to saving grace, so jubilant that onlookers were disposed to question their genuineness and were inclined to dub the testifiers as "hypocrites." To them Sunday was a day of worship, of spiritual quickening in which all, old and young were called to participate. Accordingly, the Methodist people were shocked when in July, 1903, the Judicial Committee of the Privy Council gave its decision in response to an appeal made to it, as to the validity of the Lord's Day Acts of the Provinces of Canada, that all such laws passed since Confederation were invalid and useless. This drove the Lord's Day Alliance to approach the Federal Government with the request that the Government of Canada pass an Act defining and determining the area of work, the kind of enterprise and employment permitted in the Dominion of Canada on the Lord's Day. This proposal was sponsored by Rev. T. Albert Moore, secretary of the Alliance, Rev. J. G. Shearer of the Presbyterian Church with Mr. R. N. McPherson as advising counsel. To these the Rev. Dr. Carman, Rev. Dr. Potts and Rev. Dr. Chown, secretary of the Prohibition and Moral Reform Board of the Methodist Church, gave valuable assistance. The opposition to the Act was strong in numbers, well entrenched in position, and supported by corporations possessing wealth and influence. This effort to save by Act of Parliament working men and employees from the financial grip of over sixty corporations which protested against the proposal and this proposition to secure for

wage earning citizens and others a respite of at least twenty-four hours from their ordinary occupations was bitterly denounced from press and platform as being "puritanical," as a recall of "Blue Laws" and as a fruitless attempt to make "men moral by Act of Parliament." A petition from one million citizens did much to create favourable sentiment and strengthen the courage of those who sponsored and supported the bill. The result was that Canada enjoys, at this time, one of the sanest and safest pieces of Sabbath Day legislation possessed by any country in the world in respect to a weekly day of rest and relaxation.

In 1906, modifications in regulations respecting non-matriculant students for the ministry were made calling for only one year on trial under a superintendent and after that conformity to the requirements of the ordinary course. To this, however, was added the regulation that where the candidates could not present a high school or public school departmental certificate they be required to complete one year in such literary studies as the college to which they were attached deemed advisable and necessary.

The Missionary Outlook was the official publication of the Missionary Society, one Section of which was under the direction of the W.M.S. and another was devoted to the Forward Movement for Missions prepared by the capable leadership of Rev. Dr. F. C. Stephenson. *The Missionary Bulletin*, issued three times in the year, June, September and December, two thousand copies in each issue, gave letters and direct reports from missionaries to supporting areas in different organizations. *The Christian Guardian*, *The Wesleyan Methodist Magazine*, S.S. periodicals and the *Epworth Era* were found to be helpful media of instruction and inspiration.

The report of the Missionary Society for 1902, credits the Forward Movement with rescuing the Epworth Leagues from waning interest and from some indications of declining virility. While the Leagues of 1902-6 reported a decline in membership, the missionary interest and missionary support gave marked evidences of fine, inspiring buoyancy.

The Conferences of 1905 and 1906 record the passing of some effective workers to whose character and contribution a well deserved tribute was paid in the minutes of each Conference. Manitoba minutes pay a fine tribute of respect to the service rendered by Rev. William Halstead. He was born in England in 1862 and died at Portage la Prairie, Manitoba, on September 25th, 1905. William Halstead was just a little past middle life when the Master called. Indifferent health had forced an early retirement from the active work. In Portage la Prairie, where he lived for many years, he gave ready support to the Methodist cause as well as hearty assistance to the enterprises of the community. His manner was quiet, retiring, restful. His appearance and bearing were those of a dignified English gentleman and bespoke for themselves confidence and respect.

Rev. Fred A. August, born December 31st, 1857, left his brethren for the homeland on October 12th, 1904. From a busy, effective ministry he was forced by ill health to retire to Winnipeg for rest and treatment. These proved unavailing and in about three and a half months after leaving his station he was called home. In manner and appearance he was scholarly, thoughtful and kindly. His gifts as a preacher were such as to adorn the pulpits from which he proclaimed the truth with impressive persuasiveness.

Rev. Henry Lewis came to Manitoba from Newfoundland carrying with him the zeal and determination of the Methodists of the "Old Colony." He was born at Dalgelly, North Wales, in 1851, and passed quietly, trustingly into eternal rest at Melita, Manitoba, on February 18th, 1906. Mr. Lewis was a man of remarkable vigour, and had extended interests of a varied character. His sermons were characterized by the fervid fire of the Welsh people and the early Methodists.

Charles A. Thompson, a probationer of twenty-one years of age, died in the Battleford hospital, January 4th, 1906. His winsome way, his intelligent face and his cheery manner were distinctly prophetic of years of rich usefulness. But that was

not to be. Some live by what they have done, others by the abounding hopes they begot in the hearts of their fellows for a life of rich service.

CITY MISSION

By the action of the General Conference of 1906 a provision was made for the formation of City Mission Boards. The purpose of this legislation was to enlist the co-operation of the Methodist people of the cities in the management and support of the missions within their own boundaries. As the secretary of home missions put it, "The cities should be ready to look after the missions in their own areas." Accordingly in 1907, a city mission board was formed in Winnipeg to look after the missionary enterprises of the Methodist Church in that city. This gave a strong impulse to missionary interest and activity in that centre, then the gateway through which tens of thousands were passing to find for themselves new homes and new modes of living. All the West and some of the East were stirred at the prospective possibility of ministering to these newcomers. The city missions differed much from ordinary missions in the scope of work undertaken. To the regular work of a mission they attached a wide area of social thought and effort. Kindergartens were conducted at convenient points, homes were visited, family relations studied, relief for varied forms of distress provided. A forum for the discussion of social and economic conditions was organized and encouraged. All ideas and suggestions looking in the direction of social improvement in the form of better homes, fuller opportunity for men, women and children, more adequate wages, shorter hours and more wholesome recreation were welcomed, readily considered, freely debated and advocated if they appeared to insure a richer life for under-privileged peoples. The mission became increasingly conscious of the state's responsibility in all such matters and was always alert to create and develop a civic, provincial and national consciousness as to what social and economic progress involved. These matters are set forth in detail in the Rev. Dr. James Woodsworth's volume, *Thirty Years in the Canadian West*, pages 242, 243, etc.

After the City Mission Board was erected in 1907, Rev. J. S. Woodsworth, B.A., who had recently returned from a period of post-graduate studies in Oxford, was appointed to the position of superintendent of the new venture in Winnipeg and soon gathered around him a group of effective workers. Mr. Woodsworth, by virtue of his position, was brought into close contact with the foreigners pouring into the country. He studied carefully their needs, scrutinized the treatment these strangers were receiving at the hands of some avaricious Canadians. As a result of this study he wrote and published a volume entitled, *The Stranger Within Our Gates*, which was then received with favour and regarded as a healthy stimulant of public opinion as to the general treatment the immigrant should receive at the hands of the Canadian people. Rev. J. S. Woodsworth was succeeded in Winnipeg by Rev. W. A. Cooke, who for several years gave helpful direction to this work. The Rev. W. A. Lewis filled a similar place in Edmonton.

That a suitable instrument might be placed in the hands of the Board as it faced its expanding work, a new institute was built on Sutherland Street at a cost of \$12,000; \$5,000 of this was contributed by the Missionary Society and \$7,000 by the people of Winnipeg. The eager activity of the Methodists along these lines proved a stirring incentive to other denominations, and soon both Presbyterians and Anglicans adopted an aggressive policy and had social centres with a religious background in operation and the Baptists had well considered plans in hand to follow what was being tried by other denominations.

GROWTH IN WINNIPEG

The first decade of the twentieth century was marked by feverish activity in church expansion particularly in its missionary phases. In 1901, in all the Middle West there were 132 circuits, 92 missions to which 224 men were appointed to labour. In the same area in 1910, 519 places appeared on the station list of the three Conferences. While the Methodist

Church in the rural areas of Manitoba suffered much by removals during this period, the city of Winnipeg gave evidence of marked expansion. The city with its related fields was divided into two Districts, known as Winnipeg North and Winnipeg South. In the city itself at least nine new charges found a place among the stations of the Conference. These were: St. John's, Sparling, Broadway, Norwood, Regent's Park, Rosedale, Greenwood, Epworth and King Edward Place, afterwards St. James. Around All Peoples' Mission was a group of five operated under the direction of the superintendent of the city missions. The former group in Winnipeg comprised, Grace, Zion, Wesley, Fort Rouge, Young, Maryland, Bethel and McDougall.

CHAPTER XIX

PREPARING TO MEET NEW DEMANDS

CONFERENCE BOUNDARIES

THE GENERAL CONFERENCE of 1910, which assembled in the Metropolitan Methodist Church in Victoria, B.C., on August 14th, was composed of three hundred and twenty elected representatives. At its sessions it reviewed the past, discussed present needs and adopted many measures of much concern and importance to the Methodism of the Middle West. Among these was the decision to make the boundaries of the three prairie Conferences conform to the boundaries of the provinces into which that area was divided and with it to establish a formula by which the adjustment of stations in the new alignment might take place without any hindrance to or interruption in the work being carried on. Though the General Conference transmitted to the General Conference Special Committee a recommendation from an Annual Conference in the West to make further divisions in the Conferences already erected, yet these boundaries remained settled until the union with the Congregationalists and Presbyterians was consummated and put into operation.

ACTION AS TO CHURCH UNION

The Standing Committee on Church Union reported that during this quadrennium it had held numerous meetings with authorized groups from the other contracting bodies, and was now prepared to say to the General Conference that it had reached such a stage in its deliberations that it was able, with remarkable unanimity, to present to the Methodist Church, documents containing a proposed basis for uniting the contracting Churches. The Sessional Committee of the General Conference, in making its report to that body, offered a few suggestions as to future action in respect to the documents presented by the standing committee on Church Union. The first was that the General Conference express its opinion

respecting these important documents and then to send its decision on the proposed basis to the District Meetings and Annual Conference of 1911, for adoption or rejection. These courts were asked to report their findings, at the earliest date possible, to the officers of the General Conference. If the opinions expressed were favourable, then the General Conference Special Committee was directed to submit the approved basis to the Quarterly Official Boards of the Methodist Church and to the membership of the Congregations. The result of this vote after it was taken under the direction of the General Conference Special Committee was to be transmitted through the District Meetings and Annual Conferences of the next year to the General Conference Special Committee which was authorized, if the decision warranted it, to call a special session of the General Conference to consider the action that should be taken in the presence of the votes and decisions registered.

THE CONTRACTING DENOMINATIONS AND UNION

In the report of the Standing Committee on Church Union to the General Conference on which the Sessional Committee framed its report a statement was made showing the expressed attitude of the Congregational and Presbyterian Churches to the question of union on the basis of the documents issued by the Union Committee. In the Congregational Union there were 115 churches. Seventy-seven had voted, and of these sixty-two had favoured union. The membership did not appear to evince much interest in it, for out of 11,253 only 3,749 had voted; but of those interested enough to cast a vote, 2,933 were favourable and 813 against. Three ballots must have been spoiled.

The General Assembly of the Presbyterian Church held in Halifax in 1910, polled a vote of one hundred and eighty-four for, and seventy-three against. As a result of this vote the Assembly decided to submit the documents to the Presbyteries with instructions to clerks of Presbyteries that returns must be forwarded to the clerks of the Assembly before May 1st, 1911. The vote on the main question of union in the General Conference of 1910 stood at two hundred and twenty for, with

thirty-five against. All the reports gave strength to the rising tide of enthusiastic expectation that Church Union was already in the offing and would soon enter the harbour. But some things unforeseen appeared on the horizon to postpone the immediate realization of these abounding hopes. What seemed imminent proved to be a decade and a half distant.

Pursuant to the decisions of the General Conference of 1906 regarding the cultivation of and supervision over Sunday Schools and Epworth Leagues in the East and West, the Rev. S. T. Bartlett was appointed as secretary in the East with headquarters in Sackville, and Rev. John A. Doyle as secretary in the West. Shortly afterwards, Rev. A. C. Crews was appointed editor of the periodicals for young people. To fill his place, the Rev. S. T. Bartlett was called from Sackville and made general secretary. To fill his place, the Rev. F. L. Farewell was appointed for the East. Too high a tribute cannot be paid to the effective and intensive work done by Rev. John A. Doyle in organizing the work among young people, and in stimulating a wholesome and intelligent interest in Christian work among the youth of the Methodist Church in the Middle West. In 1912, on resignation of John A. Doyle, the Rev. Manson Doyle, afterwards Dr. Doyle, was appointed Field Secretary for Manitoba. F. H. Langford, afterward Dr. Langford, as Field Secretary for Saskatchewan and Rev. J. P. Westman for British Columbia and Alberta with headquarters at Calgary. Manson Doyle resided in Winnipeg and Mr. Langford at Regina.

The Board of Temperance and Moral Reform had operated under an energetic secretary for eight years and to this Conference presented its second quadrennial report. In this résumé of its work the Board called the attention of the Conference and the Methodist people to the progress made in the last four years in moral and social conditions of Canada and among its people. In these was first a reference to advanced legislation in regard to the use of alcoholic beverages, handing the people through the franchise larger powers of control in regard to the liquor traffic, and with these there appeared a growing opposition to the traffic and a keener sense of the havoc being wrought in national, community and personal life, by its destructive influence. Second: In the method of

treating the criminal new attitudes were being assumed and new ideas adopted. These were particularly manifest in the legal recognition of courts to deal with juvenile delinquency by the Federal Government in 1908. It called attention to the erection and operation of such courts in various provinces, to the recognition of indeterminate sentence and a parole system in various municipal courts, to improved detention homes in at least two provinces, to reformatory efforts designed to cultivate and establish habits of life in which criminal tendencies may be eliminated, to a rising sense of responsibility on the part of the Government for the care and restoration of the inebriate. Third: the campaign against race track gambling combined with an effort to have a general law passed forbidding such evil practices. Concerning this effort the report makes the following significant statement: "The outstanding lesson of the campaign is the necessity of redeeming our political life from the hands of men of low moral ideals." Fourth: "The infamous traffic in women" was exposed and warning given to citizens to be alert to protect the young womanhood of Canada against this debasing evil. In this area a vigorous campaign of education has been adopted by a widespread distribution of literature and by a generous press. Fifth: A law had been secured forbidding the sale of tobacco to minors. Sixth: The transportation of intoxicating liquors by mail carriers had been prohibited. Seventh: There had been placed on the statute books a law forbidding the importation, manufacture and sale of opium. Eighth: In this period much attention had been given to political corruption. Organizations, striving to secure a more wholesome attitude to election processes were given hearty and helpful co-operation. Ninth: To these was added the statement that the action of the Minister of Justice in pardoning Skill and King was freely condemned. These two men had been tried on the offence of publishing obscene literature, found guilty and sentenced to six months' imprisonment in the central prison. After two months they were liberated by the Department of Justice. Resolutions condemning this action by the Minister of Justice were passed in the Annual Conference. Following this long list came the mention of many things that needed to be done among which was one urg-

ing that assistance be given in Manitoba to the friends of the Methodist Church and others in their effort to secure an Act making attendance at the public school compulsory. The lax and unfortunate position in education prevailing in that province was the direct result of the Laurier-Greenway Compromise of 1897.

To the Conference the report was given that under the pressure of advancing responsibility and on representations from Annual Conferences two field secretaries had been appointed by the Board in the interim since last General Conference. These were Rev. H. G. Magee and Rev. J. W. Aikens. In opening its report the Board made a general statement of the policy of the Methodist Church in regard to social conditions which is worthy of repetition as it reveals the quickening temper of the Methodist people. "Its aim is to Christianize the laws, the institutions and the social relationships of the people throughout the Dominion of Canada, Bermuda and Newfoundland." This statement carries a comprehensive survey of social conditions and social needs. The vision of social responsibility has vastly widened.

At this General Conference the matter of the general superintendency came up for review. After considerable discussion around the report of the committee on this matter, which recommended that three be appointed, it was finally decided to appoint two, one for eight years, one for four. Rev. Dr. Albert Carman, the Nestor of the Methodist forces, was reappointed for eight years and Rev. Dr. S. D. Chown was appointed for four years with instruction to reside in Winnipeg. The Rev. Dr. T. Albert Moore who had rendered such signal service in the Dominion Alliance was asked to become secretary of the Board of Temperance, Prohibition and Moral Reform.

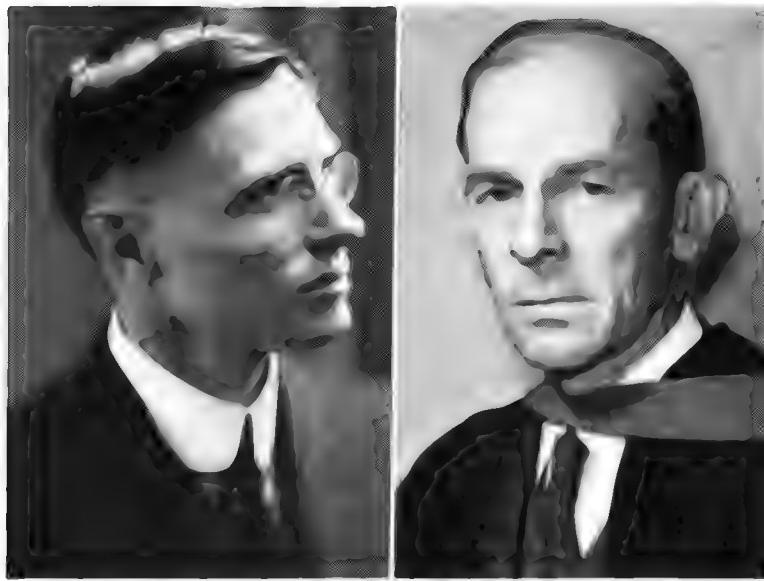
In the early days the minister had a small church, a limited congregation and the whole area as wide as physical strength would permit him to reach was his parish, and into it he put all his energy to win men and women for the Kingdom and to get everyone to be an avowed believer in and follower of Jesus Christ. Now he tends to become the pastor of a local church, whose congregations must be maintained, whose

treasury must be kept full and whose scattered membership must be regularly visited with little effective organization to assist him to discharge his varied obligations. When all this was done the minister had little time and energy left to care for the unsaved and unchurched members of his community. Large churches, expanding congregations and a settled form of Sabbath service tended to displace evangelistic methods and the Methodists found no substitute for the old way of reaching the unchristian members of the neighbourhood. Some denominations, and especially sects, were quick to adopt methods of appeal becoming recently disused by the Methodists.

The standing committee on local preachers and class-leaders found little improvement in a situation which it deeply deplored four years before and told that 1,552 reply post cards had been sent out to superintendents of charges asking for specific information respecting local preachers and class-leaders and added that only 923 answers had been received. The committee was not hopeful as to the future usefulness of both of these agencies in the life of the Church. As a result of the deliberations of the committee, a standing committee was appointed whose duty was to cultivate the field and to stimulate interest in these important enterprises. One wonders if the class leader and the local preacher, always recognized as most effective agencies, could have been rescued if a proper method had been adopted in training them for the special type of work they were given to do. These orders were appointed by the congregation, had official recognition, and had not a regularly recognized function to perform in the life and working of the local church.

LOCAL CHURCH UNION

Some time near the beginning of the quadrennium ending in 1910, a movement appeared in the Middle West of important significance. It was known as the "Local Church Union Movement" and was on the point of sweeping the rural and small town churches into a new organization independent of the recognized denominations from which it was rescued by the sanity of the churches and the loyalty of its leaders. The movement found its origin in two prevailing factors. The first



Dr. Frank Langford

Dr. J. H. Arnup
Present Moderator



VOX WESLEYANA JOURNAL STAFF, 1902

Herbert W. Graham A. W. Kenner H. M. Nelson
C. Endicott R. Tate Rev. Prof. Riddell Miss E. Moore B. E. Rothwell

of these was social and the second economic. The people of the rural communities neighboured with each other, planned together for the community welfare, built their schools in which all the people assembled on Sunday for worship, and in this act of worship they were slowly coming to understand that the essential difference among those who conducted the worship and brought the message was difficult to determine. To them it was the man that mattered. Along the highway of fellowship and co-operation these people were travelling rapidly towards a clearer community consciousness. Why not then permit this growing feeling to find expression in the religious life of the people? The vital thing was that they became good people.

While these ideas were pervading the countryside decided economic changes were taking place in the towns. The area of trade was being greatly restricted by the appearance of trading centres on new lines of railway. As a result of these and other changes the citizens came to realize that they were unable to support adequately the numerous churches operating at these centres. Consequently, the suggestion that the people unite in one form of worship, call one minister, and give generous support to local needs with a comfortable surplus for missionary work fell in fertile soil and soon began to bear a bountiful harvest. These smoking embers were fanned into a glowing flame by the fact that Church Union seemed to be just around the corner. The first formal effort towards a recognized union was made in 1908, at Melville, Saskatchewan, with Rev. J. D. Reid as pastor, and the second followed shortly afterwards at Frobisher, Saskatchewan, with Rev. T. A. Munroe as incumbent. The few who had ventured alone on an unbeaten path were induced to organize on the basis of a constitution adopted later. Then the movement proceeded apace. The Rev. T. A. Munroe and J. D. Reid from the side of the Local Union Churches gave sane and constructive leadership. They were sympathetically aided in their deliberations by Rev. Dr. Chown from the Methodists, President Murray from the Presbyterians, and Rev. Dr. W. T. Gunn from the Congregationalists. These were helped at local centres by persons appointed by local church courts. The movement met

with such approval that the churches operating under the direction of the advisory committee reached the fourscore mark. So carefully and wisely was the whole situation handled that all these churches, except one, joined in the organic union of the three larger denominations. Not all the persons identified with these churches saw fit to become members of the New United Church. This movement exerted an impressive influence in the consummation of the Union of the three contracting bodies. For the negotiating churches saw clearly that if they wished to save the Middle West from passing completely from their control and from forming a new denomination their only hope lay in bringing to pass such a type of union as would commend itself to the confidence and support of the Local Church Movement.

LAYMAN'S MISSIONARY MOVEMENT

The Layman's Missionary Movement appeared in the four years ending 1910 and aroused intense missionary enthusiasm. This movement had its birth in New York on November 15th, 1906. In the Temple Building, Toronto, at a banquet on April 9th, 1907, it made its first appeal to the laymen of Canada from whom twelve men were selected and made a constituent part of the one hundred who were to direct its operations. J. Campbell White gave executive leadership in the United States. Shortly after this initial presentation of the aims, policy and programme of the International Committee, the Canadian Council of the Layman's Missionary Movement was formed with Mr. N. W. Rowell as chairman, and Mr. H. K. Caskey as secretary in Canada. This Council was composed of the twelve from Canada who joined in the organization effort of the International Layman's Missionary Movement, one or more representative laymen from each denomination expressing the readiness to co-operate, the chairmen of the committees erected in each co-operating denomination and one or more secretaries of each Board of Missions in such denominations. This Canadian Council summoned to a congress in Toronto, in April, 1909, representative laymen interested in Missions. This Congress prepared and issued a statement of

the policy and methods of the Layman's Missionary Movement as it functioned in Canada. The general plan was not to collect money but to stimulate interest in Missions by an educational and inspirational appeal. The method was to set up a committee of this movement in every congregation and through it to quicken missionary zeal among laymen and to arrange for a specific offering for Missions on each Sunday. The Methodists attending this congress met on April 5th, 1909, and recommended a list of 27 names to take direction of the work in the Methodist Church. Eight of these were from the Middle West and included such well-known names as: Professor W. F. Osborne, W. T. Hart, J. W. Smith, W. M. Scott, W. G. Hunt, W. W. Chown, C. B. Keenleyside, J. T. Brown. The Rev. J. H. Arnup of the Mission Board became secretary, and H. H. Fudger, chairman. C. E. Manning in his report, as Home Mission Secretary in 1910, pays a splendid tribute to the work done by the movement, saying that the larger part of the increase of 157,000 in the past year might be traced to the effort of this movement. The next General Conference makes no reference to the movement.

THE CHURCH AND SOCIAL PROGRESS

The Methodist Church was fortunate in the men chosen by the General Conference to give leadership in these social matters. The report of the committee on sociological questions, given in 1906, received general approval and widespread recognition as a basis of social study. The report of this same committee given to the General Conferences in 1910, bore features resembling those which appeared in the reports of 1902 and 1906, but, perhaps, more subdued in tone and more disposed to recognize in human society latent forces working for social welfare and human good. As a more detailed review of what was happening in these years will be given in the next period the question is left in this unsettled state for the present. These reports, however, proved to be valuable additions to a growing volume of sociological literature. Thirty-five thousand copies of the report of 1906 and 1910 were printed and sold.

IMMIGRATION

In the quadrennium 1910-1914 of the Methodist Church, immigration to Canada reached its peak in point of numbers. It is stated that fully 500,000 reached the shores of Canada in 1913. The Board of Home Missions manifested commendable zeal in giving assistance to these newcomers. Very specific efforts were made to make them feel at home in the new land, to help them to find good locations and to protect them against exploitation. The Methodist Church tried to follow up these people and to preserve the religious relationship established in the land from which they came. This effort was carried forward through chaplains stationed at the various ports of entry. These tried to contact, through correspondence with ministers in England, prospective emigrants. At the ports they endeavoured to put in the hands of peoples giving their religious affiliation as Methodist letters of introduction to the Methodist minister of the locality to which these people were heading. In 1912, about 16,000 of these letters were issued. The Board of Missions tried to follow up these letters of introduction to discover how many people used the letters and established contacts with the local church. Such a letter was sent to every pastor of a Methodist Church in the Dominion; 1,058 replies were received indicating that 2,171 had been added to membership from the British Isles, 126 from the United States and 102 from other sources. A similar list was made in 1913 with a better record of replies and a better showing of additions to the membership. This indicates that 6,169 were added to the lists. In 1913, the Rev. William Somerville was appointed by the Annual Conference as immigration chaplain in Winnipeg. The work involved in this office had been cared for by the pastor of All Peoples' Mission with no expense to the Board of Missions except for a small honorarium of \$150. On this service to immigrants over \$12,000 was spent in eight years. In the face of the tens of thousands who found a new home in Canada, the Methodist Church gained very small additions to its membership. Whatever the causes may have been such was the situation.

THOSE PROMOTED

From the ministers of the Methodist Church in the Middle West during the eight years sixteen men slipped quietly across the narrow line which divides time from eternity. Of these, Father Finn, T. L. Hilliwell, William Kinley and Leonard Gaetz, were standing at the close of a long day on the side lines cheering on the busy workers. The Rev. Fred Langford was in semi-retirement because of ill health but rendering valuable service to the state, to whom reference has already been made. Isaiah B. Brooks, Ethan R. Hine, George Cook, Robert L. Briggs, Fred Cory and Harold Fuller, were in the morning of life, lifting expectant eyes to days rich in service for their beloved Master. J. H. Morgan, John B. Freebury, Edson E. Marshall, Thomas Pickering in the midst of labours, varied and abundant, heard the Master's call and went home. They rendered a worthy service. Their going left a large gap in the fighting line. Their fellows missed their hopeful messages and candid counsels. E. J. Carson laid his armour down in far-away China.

MINISTERS' SALARIES

The Discipline of the Methodist Church carried, among its important items of information and direction, a paragraph which stated that the minimum salary of a minister and probationer should be a specified amount varying according to status. This was an expression of opinion. Every man appointed by an Annual Conference was supposed to take such stipend as he received and be content. In the actual management of circuits and missions little or no attention was paid to the directions of the Discipline in this matter. No authority assumed responsibility. Things moved along in this easy, care-free method with an occasional reminder by the statistical committee that the workers were taxed yearly a considerable sum to maintain the work; until 1906, when Dr. A. Sutherland moved an elaborate motion calling attention to the inadequate provision for the support of ministers and probationers and calling for the appointment of a commission to study explicitly the whole situation and report at the next Conference. The

motion was voted down, but the debate which had an intimate relationship to more than one pocket book in the company resulted in one change. The single ordained minister was considered as worthy of having one hundred dollars added to this minimum. Having made this slight modification towards the livelihood of its servants the Church lapsed back into its self-satisfied attitude. The Board of Missions reported to the Conference of 1914 that the shortage of salaries in the whole connexion in 1910-11 amounted to \$89,400. The Conference of 1910 handed to a sessional committee the whole question of salaries of officers and the minimum for ministers and probationers. The General Superintendent received \$3,000 per annum with \$700 of an allowance for rent. For the secretaries this was graded in a descending scale to \$2,000 with the allowance of \$700 for rent. In fixing the minimum a regional cleavage was made. In old Ontario and the Eastern Conference a minister should receive not less than \$900, a single ordained minister \$700, and a probationer \$500. In Western Canada including such districts as Sault Ste. Marie, North Bay and New Liskeard in Ontario, the appropriation was to be in each case \$100 higher. In all cases an allowance had to be made of \$100 for horse keep. The necessary incidentals and moving expenses were provided for. Every married ordained minister was provided with a parsonage free of taxes. These were by no means princely salaries. The Church was careful to see that no man entered its ministry because of the salaries offered. What was actually paid was in most cases much below the stipulated amount.

NEW COLLEGES

At this General Conference of 1910, recognition was given to the proposed Regina College by the appointment of a Board of Management. In this way the new college in the process of organization came under the general direction of the Methodist Church. The Rev. W. W. Andrews, from the Science Department of Mount Allison, was appointed principal by the Board of the college. At the Annual Conference of 1911, the Conference likewise gave approval in principle to the establishment of a preparatory college in Calgary and asked that a report

be made as to finances and general plans regarding the scope and the character of work proposed to be undertaken. This new enterprise was later approved by the Board of Education and appeared on the list of Educational Institutions under the care of the Methodist Church as Mount Royal College with Rev. Dr. George W. Kerby as principal, a position he held with much satisfaction until his retirement in 1942. Dr. Kerby, a character of great inspirational power, after having rendered a unique service to Methodism and the city of Calgary, passed quietly into rest in January, 1944.

STUDENT AID

Before 1906, the Methodist Church aided her students for the ministry by paying each year \$25 on the fees of each, and by making to each a loan of money secured by a note, without interest, to be repaid within five years after ordination. This system of loans was found to be both inadequate and bothersome to both parties. It was difficult to collect and hard to pay for repayment came just at a time in the young man's life when expenses were naturally mounting. In 1906, the Missionary Society and the Board of Education put their heads together and constructed a plan by which the loan element was eliminated. This was an employment scheme in which the young man was given added experience in his life work and was paid for the services he rendered on a mission field. The psychological effect of such a scheme can be easily understood. There were three parties to the contract. The Missionary Society paid \$5.00 a week for twenty weeks and the Board of Education an equal amount when the time was completed and the money needed for college expenses. The mission to which the service was given was expected to provide the board, lodging and horse keep for the student, and his travelling expenses to the nearest college. This system brought such a relief and possessed such cultural and professional merit that in a short time other denominations were treating their students in a similar way. This was known as the system of "Summer Supply."

At the General Conference of 1910, the matter of the "Footnote" being Section 36 of the discipline was brought up for discussion by a memorial relating to it. Some favoured its retention and some strongly urged its removal. Methodism in its earlier years took a strong stand against dancing, card-playing and theatre-going. But advancing time wrought changes in the general views respecting these amusements. In other evangelical denominations they were not prohibited. In good society such amusements were freely indulged in and Methodist people, especially the young, were practising such forbidden amusements. At this Conference a resolution was presented by Principal W. W. Andrews, keeping the note but leaving out any specified exercises as sinful, and putting the whole matter on a broad, moral and spiritual basis. This resolution adopted by the Conference removed a vexed subject from the area of heated difference of opinion.

SOCIAL AGGRESSION

During these years the Methodist people were becoming more deeply conscious of their social responsibility for many of the evils existent in the social life of the community and the nation. Much of this was traceable to the vigorous teaching presented in Wesley College and to a group of social minded young men in the ministry outside the College. In fact, the ministry generally were eager to proclaim the pressing need which existed among the people for social justice and social righteousness. One has only to read the reports of the committees of the Annual Conference to recognize how deeply sensitive these workers were to the presence of social pressure in the community. The Saskatchewan Conference of 1914, extended its deliberations and recommendations far beyond the bounds of temperance and moral reform to include such emergent questions as political purity, unemployment, social control of natural resources, social investigation, civic and town communities, supervised playgrounds, rural communities, district legislation, woman's suffrage. In reading over the various items canvassed under these general headings one cannot fail to be impressed with the sweep and the intensity of the

interest and knowledge of churchmen in the social problems of the day. It is interesting to note how many of these questions debated at a Conference held in the town of Yorkton, thirty years ago, have since been the subjects of either Federal or Provincial legislation. A Conference held in Ottawa in 1911, consisting of ministers and representatives of Evangelical Churches on Social Questions did much to accentuate this growing interest in social problems. As an evidence of the increasing interest in sociological problems, it is important to note that in the first decade of the twentieth century regular courses were instituted in sociology in Alberta College, Edmonton. Up to this time the instruction given in other institutions gathered around allied subjects. Social science as a distinct course of study was only beginning to appear on the horizon. The prospect of its being able to find a place in the exact sciences was then vigorously questioned. While scholars were debating the world was moving.

In these early years Mrs. Nellie McClung, the product of a Methodist home situated on the banks of the Souris River in Manitoba, did much with her facile pen to keep these and other vital values in life prominently present in the thoughts of the people. Her insight into social needs was keen and penetrating and her support of all efforts toward social progress was genuine and generous.

During these years some discussion took place in a Middle West Conference over the proposition to institute specified phases of mental stimulus for ministers. They were living in eventful years. Great things were happening. Thoughts about life, its deep meaning and its divine purpose, were undergoing distinct modifications. If ministers were to be effective servants of the widening welfare of the people they must keep mentally alert and fully abreast of the onward march of events. This was not a new thing. Many years before the Rev. John Maclean had persuaded the Manitoba and North-West Conference to form a theological union. About a decade after he sought to establish a circulating library. To these two efforts reference has already been made. The purpose behind some more modern propositions had the same object in view, but on a little broader basis and involving more immediate mental

quicken. An early step in this direction after the disappearance of the Theological Union was taken in 1907 by the Saskatchewan Conference. This involved the formation of a ministerial association for the Conference. Its plan was to assign a list of subjects a year ahead to ministers to prepare "papers" on. To open up the discussion and make it vital ministers were selected beforehand. To the catalogue of subjects and discussions a list of the latest works bearing on the topics was attached. The inspiring genius in this effort was Professor S. G. Bland of Wesley College. Other Conferences instituted closely related schemes. Later on, a plan was proposed to provide the means by which each minister might take a three months' course in some educational institution. The war prevented the fulfilment of this design. Out of it all, however, emerged a series of Summer Schools. To meet this need the Manitoba Conference instituted a programme of Bible and Social studies early in its history.

THE SIXTH PERIOD: 1914-1925

Protecting Institutions in War Time

CHAPTER XX

A SHORT REVIEW

IN THIS CLOSING PERIOD an attempt will be made to tell the story of Methodism in the Middle West through the organizations it used, through the efforts it made to build a strong spiritual way of life, through a heroic and challenging struggle to put its finances on a sound economic basis, and through its alert attitude to movements and problems in the social, educational and political life of this time in this vast area. This period of the life of the Methodist Church as a separate denomination has its own peculiar characteristics. While these are different from those of the foregoing periods yet the forms of expression and types of administration which the Church assumed were bedded in past developments and were the harvest of the earlier planting. The fourth period of 1884-97 was concerned with the Church's effort to meet the expansion in the eastern area of the prairie section. The fifth period saw the expansion continued with strange and unknown types of humanity, eagerly and hurriedly seeking to find for themselves homes in the wide open spaces of the unoccupied Middle West. It taxed to the utmost the resources of the Christian Church to meet the urgent and imperative demands of this phenomenal growth. This was particularly true of the Methodists who had to meet these demands from the resources of their own Canadian Churches. While the Methodists were straining every financial muscle and stimulating every spiritual nerve to pro-

vide the men and the money necessary to carry the Gospel message to remote points in the new settlements, they had to keep an eye on developments on the home front and a strong hand on the operations carried on around the base of supplies.

WAR

This period opened under dark and deepening skies. Canada and Canadians were in neither thought nor preparation ready for war. For almost a century the clarion call "to arms" had not interrupted the ordinary occupation of a peaceful industrious people. All at once they found themselves thrust into the midst of a cruel war into which they entered voluntarily not because they warded off invasion or because they hated anybody, but because the Motherland from which they drew their faith and freedom was being menaced by a cruel, reckless, dominating foe. With Canadians, love and loyalty were the prompting motives. What was true of Canadians in general was equally true of Methodists as a religious people. War was abhorrent to the deeper instincts of that people. They were not pacifists but the whole content of their religious faith and practice was definitely against war. For this reason few of its sons or leading men had found any place in war-like occupations or war-like processes of training. When the young Methodist enlisted as a volunteer he joined the army as a private. It was rather the rare exception to find a Methodist in the official class in the Army. So strange was the war to Methodist circles that the term "Methodist" did not appear among the denominations on the enlistment cards. When a young Methodist appeared before a recruiting officer and was asked as to his denominational affiliation he naturally answered "Methodist" to which the officer replied, "I find no such religion mentioned here. You are perhaps a Wesleyan." The young man having grown up in a church where the word "Wesleyan" had not been used for over forty years naturally replied, "No I am not a Wesleyan" and so the recruit was placed in that category which at the moment suited the officer. The first World War was practically if not fully closed before this disability was removed. The quadrennial address of the

General Superintendent to the General Conference, on October 2nd, 1918, complained that in spite of persistent efforts on the part of Church authorities no change had been made in the form of the "attestation papers." Just previous to the occasion of this address figures were published reflecting adversely on the enlistment of Methodist youth. Though repeated efforts were made to secure an opportunity to prove that the figure circulated did not correspond with the facts, for one reason or another the chance to verify the figures was never given. In the address above referred to by Rev. Dr. S. D. Chown, it is stated that over five hundred ministers and probationers of the Methodist Church had enlisted in the armed forces. This represented one-third of the Methodist working forces who were of military age and military fitness. A review of the probationers of the Saskatchewan Conference in 1917, showed that out of one hundred and one persons in this class, fifty had volunteered for service and had served from one to four years in the army. As a result the problem before the church was how to man the charges in the face of this exodus.

GENERAL CONFERENCE OF 1914

Before entering upon the discussion of these various topics regarding the life and operations of Methodism, it would be well to look at the proceedings of the General Conference of 1914. It is significant as being the last General Conference of that Church to be held in the eventide of a long period of this enjoyment of prosperous peace. Subsequent Conferences were clouded by the dark shadow of war or by times of disrupted economic and social activity following its close.

The Conference of 1914 assembled in Dominion Church, Ottawa, September 28th, of that year. The roll call indicated that 162 ministers and 133 laymen were present. For the first and only time in a long succession of General Conferences two General Superintendents, Rev. Dr. A. Carman and Rev. Dr. S. D. Chown, presided alternately at the Sessions of the Conference. Rev. Dr. A. Carman retired from active service and Rev. Dr. Chown became General Superintendent for eight years. In a general way this Conference devoted its attention

to routine matters of an administrative character. The pastoral term came in for much discussion and many attempts to secure an extension of the term, but the Conference seemed unwilling to change the law. It was finally resolved to take a referendum in three years' time of the Quarterly Official Board to discover the mind of the people. In the area of Missions the matter of immigration held a central place. The main question was to discover and implement the best method of ministering to strangers seeking a home in Canada. Much time was spent by the committee on Education especially in regard to recent developments in Wesley College, Winnipeg. At a few points the bearings of the machinery were adjusted or tightened up to secure more effective operations.

Even the matter of admitting women to the Courts of the Methodist Church on the same basis as laymen while receiving the support of the Committee and many of the delegates, after a stormy session in the Conference was swamped by the constitutional requirement of a $\frac{3}{4}$ majority. The final vote stood at 194 for and 99 against, the advocates of its adoption lacked a few votes to win the day. But a new day was dawning and new attitudes emerging.

In 1910, the General Conference undertook to organize a unified system of finance for the whole Church. The leader in this agitation was Mr. W. R. Parker. The new system was concerned for the most part in new and improved methods of cultivating fresh attitudes to raising the money necessary to provide ways and means for a rapidly expanding Church. The operations of the new system, with Mr. Parker as secretary, were placed under the direction of the General Conference Fund Committee. The main object of the secretary's task was to get the various Boards of the individual churches to understand the system, to adopt its plans and promote its ends. Naturally there was much hesitation among Boards in adopting such radical measures in the matter of finance. Mr. Parker had no easy time with it. But with suavity and tact he succeeded in getting 324 churches in the quadrennium to adopt the newly suggested plan. In 1913 Mr. Parker died and so left his system of unified finance with a constituency by no means completely sympa-

thetic to its propositions. The Conference of 1914 did little with it except to provide for the appointment of local committees that would make the system more effective.

Beyond all the economic, social and cultural changes in a changing population, which pertained more to the Eastern section than to the whole Middle West, the entire area narrowly escaped a serious and widespread depression in 1913 by the outbreak of war in 1914. What would have happened to the economic condition at that period, if war had not intervened, is much more easily imagined than definitely stated.

In 1914, many parts of the central West suffered intensely from a crop failure. In Southern Alberta and South-Western Saskatchewan the situation assumed almost tragic proportions. When the crop failed in these areas all the resources usually relied on to sustain life vanished. What the hopeful heroism of the Christian ministers with their undiminished service to community and to individuals meant can never be adequately set forth in detailed outline. The Rev. Arthur Barner, as missionary superintendent for the Methodist Church in Southern Alberta, by his ardent Evangelism brought to the straitened settlers the nobler type of relief. The Chairmen of the Swift Current and Shaunavon districts assumed an attitude of unconquerable optimism and challenging devotion. They thus inspired in disappointed hearts the enabling and sustaining qualities of Faith in God and confidence in the future. The missionaries in these dried out sections, forgetful of their own interests were chosen prophets to these people in their distress as Habakkuk was to Israel in its testing time. Hab. 3: 17. These were testing times in the Methodist parsonages and pulpits and it is a matter for deep satisfaction that neither failed to meet the demands of the emergency. Other prophets toiled—men of faith and courage.

WESLEY COLLEGE

Some of the events which happened in the interval between the Conference of 1910 and that of 1914 in Methodist circles, brought with them deep significance for the religious life of the Middle West. Among these were those associated with Wesley College. This institution, the pride of Methodist

achievement and the mother of Methodist Educational expansion in the Middle West, had grown in influence and importance but had reached a point where further expansion was arrested by the happenings or want of happenings in the university of Manitoba with which the college was affiliated. The provincial university then hurrying towards fully organized form and complete instructional function, deplorably delayed by its policy of indecision and postponement all aggressive undertakings in the colleges. Every proposal looking for advancement in the College was met with the soporific statement, "Wait and see what the university will do," and any little extension that was undertaken was shadowed by this feeling that the colleges would not remain on the site then occupied. The Methodist Church in the newly erected provinces, while proud of its history and achievements, was being naturally driven by local demands and provincial interests to limit its scope of work and equipment to programmes established. In the midst of these certainties and uncertainties divided policies began to emerge. The first of these appeared as a result of the report of a commission appointed by the University to study the whole university question and report as to the best method of organization and operation. After a careful and intimate study and survey of similar institutions, in America the commission brought in three reports, a majority report, a minority report, and a report of one. The one who stood alone and advocated the granting of university powers to the affiliated colleges happened to be the chairman of the Board of Wesley College. This official affirmed that the principal of the college gave him grounds to believe that he would support the report of the chairman. Here there was surely some misunderstanding. The principal did not support the report of one. The chairman resigned his position and became not only indifferent to the claims of the college but in a measure hostile to its appeals for assistance. To all appearances this cleavage was unfortunate, for the chairman was a highly cultured lawyer of great influence in the legal world and possessing a large amount of wealth. Such was his interest in education that after making a handsome gift to the Law Society of Canada, the Y.M.C.A. of Winnipeg, he endowed in the University of

Manitoba scholarships in English in each of the four years. In his will be bequeathed \$100,000 to found a girls' school in Winnipeg, known as Riverbend School for Girls. He moderated his feeling towards Wesley College and left to that institution, of which he was a promoter and the chairman of its Board for twenty years, the sum of \$5,000.

In 1910, Principal Sparling undertook to devote his attention to an effort to increase the endowment of the college by \$250,000. His canvass had proved so successful that it had reached a point only a few thousands short of the objective when the impartial hand of Death rapped at his dwelling and "called him home" on June 16th, 1912. He lived through eventful days in the Middle West. His sanity, good judgment and unfailing optimism, did much to lay broad and deep the foundations of religious and educational life on the prairies and beyond. He was a wise administrator and beyond that a broad-minded capable citizen. His passing at that juncture proved an irreparable loss to an institution he had founded, piloted through many rapids and served with commendable zeal, ability and fidelity for twenty-four years.

The Rev. A. Stewart, D.D., was appointed acting principal. The Board set zealously about finding a new head. All these attempts were futile. For three years the search continued. Union was in the air.

In the spring of 1913, a proposition was made that Manitoba College and Wesley College unite their academic forces, so as to form one faculty to save over-lapping and provide a more effective type of education. A plan for such a union was presented to the respective Boards, endorsed and sent forward to the Annual Conference of the Methodist Church. This court, embued with the spirit of union, gave its approval. During that year steps were taken, in harmony with majority report, by the University, to appoint a president and to organize the teaching functions so as to give a complete course of instruction by the University. This forward movement by the university seemed to meet all the previously unfilled needs of the community. Then why incur needless expense and perpetuate evident overlapping? In the face of these facts the two colleges conducting a co-operative union resolved to discon-

tinue the teaching of arts and confine their united efforts to Theology. After this decision was reached by the Boards the matter was referred to the Annual Conference for consideration. Here with much hesitation and some opposition approval was given. But this was not the final court of reference. The Board of Wesley College was appointed by the General Conference and was under obligation to answer for its management in general to that Conference. The report of the Board brought the whole question of educational developments in Winnipeg to the attention of the Board of Education and the General Conference. Without passing judgment on the action of the Board of Wesley College the General Conference appointed a representative committee from the educational institutions of the Methodist Church to meet in Winnipeg, consider the whole question, meet the Board of Wesley College and consult with them as to what was best to be done in view of the fact that the Methodist Church was definitely committed to the policy of maintaining arts instruction. This committee met in Young Church in November, 1914, with Rev. Dr. S. D. Chown presiding. After a long discussion and a general agreement that if at all possible arts should be resumed at the close of the academic year 1914-15 a committee was selected composed of Dr. J. W. Graham, Secretary of Education for the Church; Rev. Dr. R. P. Bowles, Chancellor of Victoria College; and Rev. Dr. J. H. Riddell of Alberta College, Edmonton, to wait on the Board and present to it the feelings of the larger committee and discuss with it what ought to be done in the situation. The small committee found the Board ready to discuss the situation. After canvassing the suggestions of the deputation and the policy of the Church the Board decided to restore the teaching of arts for the session 1915-16. This closed a rather unfortunate chapter, but it did not at all remove the difficulties the Board was bound to encounter from several quarters in the process of re-organizing disrupted work.

Responding readily to the above suggestion of a large committee of the General Conference, the Board of Directors of Wesley College recalled its decision to discontinue the teaching of arts and proceeded to appoint a principal and a staff to carry on the revised programme. At this juncture the Board selected

Rev. Eber Crummy as principal and asked him to organize the needed staff. Dr. Crummy possessed great pulpit ability and was warmly admired by his people especially by the students but the management of Wesley College at this critical juncture proved to be more than his ability and experience could compass. New methods were introduced into the direction of the finances. The session 1915-16, for the first time in the history of the College, reported a deficiency in current revenue to meet current expenses. Practically every able bodied student had enlisted, others were drawn aside to meet the varied demands of a wartime economy. In addition to this, influenced no doubt by the outbreak of the War, no effort was made to collect the \$240,000 of subscription to an endowment fund to provide for the anticipated decline in revenue from circuits and fees. With falling off in revenues and registration, the Board faced a heavier deficit for 1916-17 than for the year just closing. In the presence of this situation the Board demanded a retrenchment in the area of the work covered. This meant an invasion into the newly organized staff. This state of affairs happened in the darkest days of the War. In the presence of these difficulties Dr. Crummy tendered his resignation as principal. A period of confusion and tangled attempts at administration ensued. A portion of the staff and many of the students, felt that Dr. Crummy's resignation was the result of economic pressure and the lack of financial support by the Board. The Board itself was not a complete unit as to future policy.

Outside College circles dissatisfaction was keenly expressed by Manitoba College and the University over the turn matters had taken in reference to an agreement on the part of the College to discontinue the teaching of arts. In this disrupted state of the affairs, the Board asked for the resignation of every member of the staff that it might have a free hand in the re-organization of the work in the presence of the declining revenues. Troubled times ensued. Sharp criticism was directed against the Board. Some inside and some outside the College were disposed to question the sincerity of the Board's motives in its recent administrative action. In this confused situation the Board turned its attention to the task of finding a principal who would organize the work according to

the financial situations. Those men on whom the Board could agree would not accept the offer. In this dilemma the Board turned to Mr. J. H. Ashdown the Chairman, and asked him to find a principal saying they would support any likely person selected by him. He at once offered the position to Rev. Dr. J. H. Riddell, principal of Alberta College, Edmonton, and formerly professor on the staff of Wesley College. After some consideration Dr. Riddell moved by the feeling that this was a "Divine Call," accepted the offer and at once proceeded to organize a retrenched staff and to carry on the work during the session 1917-18. Most members of the Board, who personally knew Dr. Riddell, recalled his service to Wesley College between 1892 and 1903 and endorsed the appointment made by the Chairman. But a new staff had come, and a new generation of students occupied the halls, since Dr. Riddell had ventured forth fourteen years before to found a new College in Edmonton. Among these sections there was by no means unanimity as to the wisdom of his appointment. A period of divided loyalties, distracted interests, and disturbed policies prevailed. The Saskatchewan Conference erected a court of inquiry as to the sincerity of the Board's published reasons for its recent acts of administration in the college. The Manitoba Conference approved of the erection of the Court and agreed to accept its findings. This Court reported after sittings in Winnipeg and one in Regina, that it could find nothing to warrant the suspicion that the Board was actuated by any motives other than those of a financial character. Mr. Justice J. T. Brown was chairman of the Court. Later a committee was appointed by the Board with General Secretary of Education as a member to investigate some persistent rumours regarding the injudicious conduct and unreliable statements of the principal. This committee after a very careful review of the evidence presented to its sessions reported that it failed to find any trustworthy basis for these stories. Such was the interest of the Methodists in Manitoba and Saskatchewan in the Old College and its future that the agitation reached the bounds of this wide area. For two years the annual sessions of these conferences were seriously disturbed by prolonged discussions regarding the policy and administration of Wesley College. The Manitoba Minutes

for 1917 says that the Conference of that year was memorable for two things. One of these was the discussion of affairs in Wesley College.

In 1920, came the assurance to the members of the Board from Saskatchewan that increased support from that area would be provided if the staff were strengthened. Professor W. G. Smith of Toronto University was appointed to the position of head of the Philosophy Department and assistant to the Principal. His attitude to the administration not only tended to increase the disturbed conditions in College circles but brought new forms of vigorous protest against the orthodoxy of the Professor's teaching. At the close of one year Professor Smith was removed from the staff. Later, he instituted a civil action to receive \$25,000 as damages. The Court dismissed the claim for damages but allowed to Professor Smith the salary for one year, an amount the college had offered in lieu of notice. This was followed by ecclesiastical trial in which charges of grave moral delinquency were laid by Professor Smith against the principal. A Church Court was instituted and a trial followed. By this Court the Principal was fully exonerated from even the shadow of guilt. These two trials did much to remove discontented members from the staff and to clear the clouds of suspicion and unrest that had for almost five years darkened the skies of the college. In these troubled years Wesley College barely escaped the disaster of being lost to the Methodist Church. But out of it all, a college once the pride of Methodism in the Middle West, emerged full of new hope and renewed confidence. The endowment was more than doubled, the finances put on a sound basis, the courses of study extended, the staff strengthened, the registration reached levels undreamed of in the institution's palmiest days. At Union in 1925, Wesley College had not only survived with credit to itself a perilous period but fully vindicated its right to a foremost place among the institutions composing the University of Manitoba the third strongest University in the Dominion of Canada. Subsequent years have justified the policy maintained in those troubled years.

THE LAYMAN'S ASSOCIATION

The Layman's Association was an organization peculiar to Methodist economy. It made its appearance for the first time in the Middle West in 1893, having been endorsed by the Conference, 1892, on motion of Mr. M. H. Fieldhouse. Through such an arrangement the laymen of the Conference met together at a stated period during the sessions of the Conference elected a chairman and a secretary and proceeded to discuss problems of the Church belonging to their particular domain of interest. Their activity usually ceased with the close of Conference. That the Layman's Association would meet at the next Annual Conference was about the only assurance they had for the future. The personnel of the association at that time depended on the free franchise of their brethren in the district meeting. The group was in no way related organically to the Annual Conference. By respectful courtesy a place was assigned to it in the Conference session and a notice of its meeting found a place in the Conference programme. A report of their organization and its findings was made to the Conference. By that body this report was received without debate and recorded in the official minutes. The first report in 1893 called for some radical changes in the constitution of the Methodist Church, such as that laymen have equal representation on the Stationing Committee, that laymen be allowed to be present and take part in all the sessions of the District Meeting, that laymen irrespective of their membership in the Annual Conference be selected to give addresses at the usual anniversary services of the conference, and that the Board of Wesley College make the selections for such occasions. To these suggestions including a constitution and conference programme there was added the practical recommendation that a letter be sent to every Quarterly Official Board outlining what seemed to be the best way of collecting the finances of the year. After the turn of the century the Association adopted the feature of meeting for supper, and after supper to have an address given to the group on some phase of the layman's relationship to the work of the church. After the address the business was transacted with discussions. This proved to be a helpful and inspiring part of the

usual programme. The idea behind this organization, was to give the laymen, as a body, a more direct official relationship to the work and interest of the Annual Conferences, but the association was never sufficiently integrated into the debates and deliberations of the Conference to make its findings to be of essential importance. One prominent layman was heard to say, "The Layman's Association wakes up for a little while at each Conference gathering and then goes to sleep for the rest of the year." This comment is not strictly true. Many of the presidents of the Layman's Association took the duties of their office with intense seriousness and made diligent efforts during their tenure of office to stimulate the interest of the members in the various phases of the Church's work particularly as to methods of raising the funds necessary for the conduct of the work.

This Association continued to function as an approved part of each Annual Conference holding its annual meetings, its regular discussions with formal resolutions. In its debates there appeared a keen sense of its aloofness from the integrated work of the Conference and various plans were suggested to preserve its identity and to keep the association alive in the interim between conferences. A review of the decisions adopted at each session and written into the minutes indicates that these resolutions contained suggestions of real value such as a continued emphasis on the need of Evangelistic effort, a need for better stipends for ministers, the support of a bonus in wartime, the use of lay-agencies, the value of lay representation on special committees, the right of women to the franchise and to a place in the Church Courts. It was a staunch supporter of prohibition and advocated federal legislation to suppress the traffic. This association of laymen did not hesitate to express its strong disapproval of the use of tobacco by Church members and others. The proposed Church Union with co-operation meanwhile in Christian effort found a sturdy support in repeated resolutions. After a long advocacy of the rights of women to which reference has been made frequently by the Layman's Association in its annual meetings, Methodism at last heard the insistent call and admitted women in 1922 to an

equal place with men as lay members of the Courts of the Church. But not to the ministry and the Stationing Committee. Into the Conference of the United Church the laymen carried the stimulating presence of this association.

LOCAL CHURCH UNION

This type of Union to whose origin and inspiration reference was made in the preceding period continued to occupy the attention of communities in an increasing degree. To this movement the conditions brought about by the War together with the increased shortage of ministerial supplies gave much support.

Inasmuch as these local Union Congregations sustained no institutions for social and educational service or for missionary enterprise lest the spirit of Christian generosity, interest and helpfulness might disappear from their programmes, they decided to lend their support to the connexional and missionary obligations of the parent churches by gifts of money and campaigns of education. Later this movement had representation on this committee preparing for Church Union and a place in the exercises consummating this great achievement.

Co-operative effort in general filled the atmosphere in the Middle West during the early years of the twentieth century. Co-operation in church work was fostered by a spirit which prevailed in many forms of economic and social activity. Protection of interests with efficiency in operation were the basic ideas lying behind this widespread movement. Considerable momentum was given to this phase of community enterprise by the settlers from the Western States. Its immediate purpose was to protect the farmers and others like them against a persistent effort to effect combinations elsewhere in Canada that would maintain high prices and control markets for their own advantages. Added to this was the conviction that duplicated effort spelled waste and inefficiency. Consequently, extended forms of co-operation appeared to secure better prices for the products of the farm and more reasonable rates for the purchase of machinery, binder twine and many sorts of household needs together with better transportation rates and facilities. The

next step was to provide better educational opportunities in the form of "Consolidated Schools." This idea of co-operation kept extending the areas of its effort until finally the farmers of Manitoba elected a farmers' Government.

Two surveys made of the Swan River and Deloraine areas by a co-operative effort on the part of the social service departments of the Methodist and Presbyterian Churches called attention to the prevalence of this movement and pointed out that it would be difficult for the churches to maintain their divisive operations in the face of this definite tendency. Consequently, the feeling became general that co-operation was a good plan in business, in education, in Sunday Schools, in municipal affairs and political direction. Why not feasible and valuable in the religious life of the people? This was the idea behind the local Church Union Movement. The increasing need for funds to meet the expanding demands became an impressive reason for cutting out needless overlapping. As a result co-operation became the accepted policy of the Methodist and Presbyterian Churches during this final period. The earlier approaches were not altogether satisfactory to either denomination but practice becomes an effective agent.

As early as 1908, the General Assembly of the Presbyterian Church and the Congregational Union appointed committees to consider and facilitate co-operation between the Churches. As early as 1898, the Methodists had raised the question. Supporting action was taken by the General Conference of the Methodist Church in 1910. These Committees met in 1911 and agreed upon a policy and a programme to save overlapping on mission fields. Under the direction of these agreements the Churches operated for six years, discovering, however, that the agreement in regard to the co-operative effort needed revision, extension and adjustment, to the new conditions emerging in Saskatchewan, Alberta and British Columbia, where co-operation was particularly applicable. On January 3rd and 4th, 1917, the committees appointed by these three negotiating bodies met in joint session, revised the whole scheme and evolved plans which widened its scope from missions to other aid receiving independent charges, and to other phases of competitive endeavour. As a result of this conference, not only an

enlarged agreement emerged but a new understanding appeared, and with it a new attitude to the whole question of co-operation. At the General Conference of 1918, the Missionary superintendents for British Columbia, Alberta, and Saskatchewan, reported that overlapping had practically been eliminated in the areas over which their jurisdiction extended. In Manitoba not so much progress had been achieved owing to the lack of leadership in that area at that particular time. The divisions of the superintendency of the Manitoba territory in 1917, between Rev. Dr. O. Darwin of Southern Saskatchewan, who was relieved of much of his care by co-operation, and the Rev. J. A. Doyle likewise experiencing some freedom from executive pressure, brought the missions of that Conference under the spell of the co-operative movement. This, at least, is certain that the economic and social conditions prevailing in Manitoba to which reference has already been made, gave much support to the local Church Union experiment. It is interesting to note that at this Conference in January, 1917, a plan of affiliation for Local Union Churches was devised and passed on to those who held the important place of advisors to the Council of Local Union Churches. In his report on Domestic Mission to the General Conference of 1918, the Rev. C. E. Manning stated that in the territory between Toronto and Winnipeg along the lines of railway, a distance of 1,200 miles, every case of overlapping had been eliminated. In this area each of the negotiating Churches surrendered fifty-four appointments and acquired nine self-supporting charges. This supported the statement made by Rev. A. Barner that co-operation split on a "fifty-fifty" basis in Southern Alberta. It is interesting to learn that in the adjustments above referred to between Toronto and Winnipeg, the Methodists had thirty-two churches and nine parsonages while the Presbyterians had thirty-five churches and seven manses.

In his report to the General Conference in 1922, about Co-operation in general, the Rev. C. E. Manning speaking of the four Western Conferences affirmed that 791 fields were affected and over 2,000 different preaching appointments involved. At the same time it was definitely agreed that no

overlapping should prevail in the work among European foreigners. Beyond these efforts to destroy the evil effects of competitive effort co-operation was undertaken between the Methodists and Presbyterians in Social centres such as Insinger and Vita. A similar policy was adopted in their approaches to needy people through the ministrations of hospitals. For some years the Presbyterians had published in Winnipeg a weekly paper in the Ukrainian language known as the *Ranok*, while the Methodists issued in Edmonton a similar publication called the *Canadian*. In 1920, these two papers were united, placed under one management and published under the title *The Canadian Ranok* with headquarters in Winnipeg. At that time this was the only weekly newspaper published on the continent in the Ukrainian language.

Very naturally the question of Evangelism as an effort to get men and women to repent of their sins and to definitely put their trust in Jesus Christ as a Saviour from sin and its consequences, provided a dominant note in Methodist deliberations and discussion. Methodism was born with the revival spirit and sought in its varied history to keep the fires of a glowing evangelism burning in its broad fireplace. Once it stood alone in its persistent emphasis on the evangelistic spirit and method. Possibly no Annual Conference, in the more than forty years of organized independent effort in the Middle West, had conducted its sessions without laying strong emphasis on the value of a vigorous evangelism and without seeking to make arrangements in the Conference for the restoration of evangelistic fervour. The official and professional evangelism of the early period of Methodist history in the Middle West had not succeeded in holding the general confidence of the people. Various substitutes were proposed, some of which promised fair for a time. Both ministers and laymen of the Western Conferences offered many suggestions as to ways of recalling a hearty evangelism. The first report on the subject of Evangelism appearing in the Middle West was presented to the Conferences in 1888, and from that time onwards committees continued to grapple with its problems. Reference has

already been made in these pages to the earlier problems of this phase of the Church's work. Later on, a little was said about the effort to control and stimulate evangelism by the appointment of one of its own members to promote this important side of the work.

In 1910, the Manitoba Conference led the way by appointing the Rev. H. H. Gilbart as conference evangelist and sending him forth to conduct "revival" service on circuit and Missions throughout the Conference. This undertaking was welcomed by the churches and received from voluntary gifts and from a small body of guarantors generous support. For the year 1910-11 the campaign cost the sum of \$1,644. Of this amount the guarantors supplied \$1,081 and the contributions from the fields served made up the balance. The results of the work were so gratifying, the committee recommended the continuance of this special form of appeal for another year. For the second year the guarantors put up \$406 and the charges served in the form of thank-offering the remainder of \$1,753 necessary to balance the account. In the third year, the report emphasized only the apparent need for such a campaign and a general desire of the people to enjoy such helpful services. It would appear that in Manitoba the guarantors, at this stage, withdrew their guarantees and left the support of the undertaking to voluntary offerings. This changed somewhat the general character of the evangelistic effort. The Rev. H. H. Gilbart attempted to use directly modern methods of approach to a very difficult problem and one which demanded the understanding of psychology and the adoption of such forms of appeal as met the mental emphasis of the times. Mr. Gilbart's work, in the Manitoba Conference, met with merited commendation and received from the people he ministered to hearty approval.

About the same time the Alberta Conference embarked on a similar form of evangelistic effort. This arrangement was under the direction of a Conference Committee, but at no time was it buttressed by a group of guarantors. Not receiving adequate support from voluntary offering an assessment of $2\frac{1}{2}$ per cent was levied on the congregation, based on the usual

assessable funds except the givings for missions. The minister deputed to this type of work was the Rev. Frank J. Johnson, B.Sc., B.D. The assurance of financial support provided by the assessment left the Evangelist free to devote his energy to those areas where help of this character was especially necessary. These evangelistic efforts did much to quicken the careless and the indifferent and to recall the backsliders to their abandoned faith. Their general results in the unchurched and irreligious world were for the most part disappointing. Great changes were taking place in the mental, social and spiritual attitude of the people. The new times seemed to demand new methods in getting young and old to find their present and eternal welfare in an implicit trust in Jesus Christ as the Saviour of a sinful world. The edge of the old Evangelism was blunted somewhat and the potency of its appeal reduced by the decline of other worldliness in religious teaching and by the rising emphasis on man as the centre of the Universe and on a moral character as the essential thing in his experience and his progress. The doctrines of "Humanism" found an increasingly accepted place in the religious thinking of that enlarging area of cultured people whom the Christian Church had been instrumental in producing, and to whose spiritual welfare Methodism with other denominations was confining, in a growing measure, its thought and attention.

In 1910 the general direction of evangelism was placed in the Board of Social Service and Evangelism, the new name for "Temperance and Moral Reform." The conviction in regard to this matter seemed to grow on ministers and people that Revivals come. They are not induced. During this period the efforts to awaken a religious consciousness and to secure religious decisions began to be confined to those periods of the year in which the great Christian festivals occur. In this second decade of the twentieth century the Presbyterians, through the efforts of Rev. Dr. Grant, held in Toronto a great spiritual congress for the express purpose of deepening spiritual experience as a helpful prerequisite for the General Assembly of that year. This was a strikingly unique gathering in the purposes and plans surrounding it, and undoubtedly was instrumental in

producing a stimulating impetus to Christian character and devotion. A distinct part of that conference was devoted to the discussion of evangelism and forceful addresses were delivered. While these addresses are excellent in form and matter, they somehow miss the heart of this whole subject. By this same denomination, evangelistic bands of students were sent throughout the Western areas and conducted under supervision revival services on many mission fields.

The leaders in the Methodist Church kept strongly emphasizing the value of the class meeting as a means of cultivating Christian fellowship by the spoken testimony to a religious experience. This ancient source of strength and quickening continued to find assistance and support among the older people and in the large centres. The public prayer meeting began to lose its important place in the cultivation of spiritual life. The number of those who would join in audible prayer kept constantly decreasing, while the exercises of the hour became for the most part instructional and meditative. Some are disposed to regard this decline in the use of testimony and readiness to join in audible prayer as an evidence of a weakening in spiritual vigour and Christian fidelity. These, however, are rather superficial standards by which to measure the height and depth of Christian devotions. Many close observers of genuine Christianity were inclined to declare that the essential elements of Christian life such as devotion to truth, to the cause of Christ, and to service of fellow-men were constantly exercising a widening influence in the life of the people. And yet testimony to one's trust in a personal Saviour and readiness to join in forms of public expression of religious experience have long been valuable assets in sustaining and propagating the Christian faith.

THE PULPIT

In the Protestant Churches the pulpit has exercised a determining influence in stimulating Christian thought, in focussing Christian attention, and in building Christian character. The Methodist Church in this respect followed the

tradition of the Reformed Church and made the pulpit the centre. The early Methodists in the Middle West brought to the pulpit strong interpretative powers based on a definite experience coupled with an insistent persuasive appeal. But in the presence of great social and intellectual changes, the instructional and interpretative function came more and more into prominence. The ministers of the Methodist Church had been trained for leadership in the Church in the application of scientific principles in the search for truth. That search was singularly free from authoritarian or creedal dogmatism. Practical Evangelism had a very small place in its programme. The pulpit felt itself not only free to seek and find the truth but as called of God to embark boldly on the search for truth. Having received his appointment to the pastoral oversight of a congregation he felt himself free to proclaim the truth as he discovered it and as he felt its power in his own experience. Taking the Bible as a great treasure house of revealed truth he sought by the application of approved principles to find further truth regarding God, the world, human destiny and human relations, all of which found a helpful harmony in the processes then evolving in human life. From the close of the nineteenth century and during the first quarter of the twentieth, the prevailing concern of the pulpit centred around the question of man and his relationship to his fellows. The pulpit felt itself called upon to proclaim the truth that God loved the world of men and valued above everything else those sacrifices and services which tended to make men free from the disabilities of poverty, sickness, sin and social suffering. Consequently, the central theme emphasized such important truths as the Fatherhood of God, the Brotherhood of Man, and a better world where all the obstacles which prevent men from realizing in their personalities likeness to Jesus might be removed. A new earth in which dwelt righteousness, truth, justice and fair play, became the warp and woof of the pulpit message. On the theological tenets of the Christian faith there appeared to be little unanimity of opinion.

CHILDREN AND CHURCH MEMBERSHIP

Any one who reviews the records at the close of the fifth period in 1914, cannot fail to be impressed with the frequency with which the question arises as to the place of the baptized child in the Methodist Church. In reference to the matter of having their children baptized the Methodist people were decidedly punctilious; sometimes almost superstitious over it. The emphasis laid upon conversion or at least a clearly manifest desire "to flee from the wrath to come" as an essential condition of Church membership tended to make people overlook baptism as an initial stage in the process leading to full membership. The practice of the Church tried to bridge this hiatus by the "Cradle Roll" the Primary Department and the Sunday School generally. The clearly expressed lament over the fewness of the number uniting with the Church from the Sunday School would indicate that the plan adopted was not successful in conducting the child from the solemn rite of baptism onward to the responsibilities and privileges of Church membership. On many occasions keen disappointment is expressed over the few entering Church membership from the Sunday School. The Sunday School did a fine piece of work and the world owes a profound debt of gratitude to the men and women who sought to lay firmly the foundations of moral character and Christian service in the generation soon to take its place at the helm, but it was not designed to take the young child, recognized in baptism as a member of Christ's Flock, and lead him to the point where he professed Christ as his Saviour and identified himself with the Church as the instrument by which his Saviour's purpose will be realized in the world. The many questions created the hope that a solution would be found. It would seem, however, that neither the Methodist Church nor any other evangelical Church for that matter has been altogether successful in solving this problem in the Church's life. There seemed to be a strong demand for co-operation in the home, for definite instruction and for specific personal decisions to accept Christ as a Saviour with a well-devised ritual bridging the period between Baptism and Church membership.

CHAPTER XXI

BETTER ORGANIZATION AND SOUNDER FINANCES

IN RECENT YEARS the Methodist Church with others had greatly widened the area of its concern for the welfare and well being of society. In its early history the interest of the Methodist Church in the social welfare of the people centred around an effort to rescue men from the accursed drink traffic and to save youth from falling into its destructive snares. At the close of the second decade of the twentieth century the liquor traffic is only one of a long series of evils that beset social welfare and threatened human progress. The report of the Department of Evangelism in 1922, recalled matters already referred to in these pages, such as: Social Regeneration, Gambling, The Tobacco Evil, Amusements, Industrial Unity, Child Welfare, the Church and Recreation, Community Organizaion, Brotherhoods, Redemptive Institutions and their Workers, Co-operation, Social Legislation of many forms, Army and Navy Board, Soldier Probationers. These were all questions of vital social significance, and were prominent in all deliberations and discussions pertaining to the social conditions prevailing at that time. The Middle West in 1922, contributed to the Social Service Department, \$6,898. In this area the Department assisted in maintaining the following institutions designed to help to restore broken social relations: The Manitoba Social Service Home, The Alberta Home for Girls, The Riverside Settlement in Calgary. This Department, under the direction of Rev. Dr. T. Albert Moore gave fine leadership to the forces operating in the Methodist Church to promote social welfare and co-operative assistance to social endeavour in its varied expressions. In all its publications it gave commendable and intelligent support to every effort inside and outside the Church to make a better world socially. Its comprehensive interest in social reform did much to advance social legislation

in the federal and provincial parliaments. How substantial and extended that contribution was it may never be possible to tabulate definitely. In 1914, Evangelism was placed under the care of this Department and the name changed to the Department of Social Service and Evangelism and later approved under the title of Evangelism and Social Service.

Social thought was much influenced in this period by the writings of Sheldon, *In the Steps of the Master*; of Rauschenbush *Christianizing the Social Order*, and Winston Churchill's *Inside the Cup*, and many others. The general cast of literary production was social in its emphasis.

After a long struggle at the General Conference of 1922, women were admitted to the courts of the Church on the same basis as men, but not to the Ministry nor to the Stationing Committee. This admission was largely the result of the general enfranchisement of women by the State in 1918.

MISSIONS

During this final period of review very definite attention was paid to the oversight of the Church's work on Mission Fields. Between 1914 and 1917 five different persons were employed by the General Board of Missions to supervise the activity of the Methodist Church in Missionary enterprises. In the four years between 1914-18, 236 missions were cared for by the Methodist Church in the Middle West, on which the Church spent \$429,956. The report of 1922 showed only an increase of ten missions in the effort to keep abreast of the expansion demanded by the influx of 75,000 Americans. How the Churches could have met this demand if a system of co-operation had not been erected, one is at a loss to know. Work among European foreigners itself merited much attention. The only limitation to this work was the lack of the necessary funds and necessary workers. While evangelistic work seemed to meet with little response among the European foreigners, institutional efforts proved to be of great value in creating among them an appreciation of Canadian civilization and a knowledge of Canadian ways of life. In addition to that, the homes fostered by the Church and by the W.M.S. rendered rich service in protect-

ing young lives against the rapacity of greedy immoral Canadians. A new venture was added to the other institution at Insinger in Saskatchewan designated as a "Social Settlement." At an expense of about \$6,154, a fifteen acre plot was secured on which suitable buildings were erected to accommodate the staff and those who availed themselves of the advantages of residence. Mr. Yemen, a trained teacher, was placed in charge. This institution received high commendation from Mr. Anderson, the Educational representative of the provincial government. Similar ventures were projected in the Hafford District north of Battleford, and at Vita, east of Emerson. Work of a similar kind was opened in Regina. In 1918, two hospitals were rendering helpful service to the European foreigners in central Alberta. Reference has already been made to the McDougall Memorial Hospital at Pakan under the direction of Dr. C. H. Lawford and to the Lamont Hospital with its sixty beds under the efficient management of Doctors Archer and Rush. To an enlargement of this hospital costing \$10,000, the foreign population of the district contributed \$3,000 thus providing for the capacity of sixty beds. To the end of this period and afterwards, the Lamont Hospital rendered fine Medical Service in which the warmth of Christian love, added to alert medical skill, found gracious expression. These hospitals played a little part in establishing the public regional hospital system of Alberta. In 1922 the announcement was made that a similar institution was being projected at Hafford where a population of 9,000 lived remote from medical attention. In 1918, Rev. J. A. Doyle and Rev. A. O. Rose of All Peoples' Mission in Winnipeg, made a careful survey of the general conditions obtaining in and round Stuartburn, Manitoba. The conditions prevailing in this area were discovered to be so critical, so aggravated, so deplorable that the General Board of Missions made a grant of \$10,000 to establish a community centre at that point and in it to erect at Vita, a hospital and other buildings necessary to carry on the usual type of institutional work. In this locality, thousands of these strangers from southern Europe were located by the government on wretchedly inferior lands and left in situations of deep distress to fend for themselves. To these people, in their desperate

plight, the Church came with its institutions, its doctor, its school and its settlement service. Reports indicate that the Hafford Institution passed under municipal control but the institutions and agents at Vita still carry on their life-saving work and render community services at this point. In 1917 as indicated above, the arrangements for the supervision of Mission work were adjusted so as to allow Rev. Dr. O. Darwin and Rev. J. A. Doyle to extend the area of their interests by taking in Manitoba. Both these men made Winnipeg their headquarters. In this arrangement Dr. Darwin gave his attention to Domestic missions and Mr. Doyle devoted his time to work among European foreigners and others of this type.

Pursuant to a resolution of the General Conference in 1918, the General Board of Missions implemented an earlier proposal and sent Rev. O. Darwin, in December, 1919, to represent the Methodist Church in the British Isles. The purpose of the appointment was to stimulate among Methodists ideas respecting immigration to Canada. Dr. Darwin made his headquarters in Liverpool and sought to promote the object of his mission by the distribution of literature, by personal interviews and by addresses at community centres. During the first year he selected twenty-five men as prospective candidates for the Methodist Ministry in Canada. In October, 1917, the Board of Missions appointed Rev. A. Barner, Superintendent of Missions in South Alberta, to the position of Superintendent of Indian Missions to spend much of his time among them and to cultivate evangelistic work among them. In 1918 the Indian work was transferred to the Home Department. In the quadrennium 1914-18, Rev. James Allen set before him the task of eliminating all deficiencies in salaries of ministers on missions fields. By wisely regulating the creation of new missions, and consolidating existing ones, he brought it to pass that each man appointed to a Mission received his salary in full.

In 1921, the Methodist Church in Canada decided to seek no more recruits for the ministry in Canada from the British Isles but to depend for its supply upon those offering their services in Canada. This method of securing recruits from the British Isles was in operation for over twenty-five years.

In that period the Methodist Church in Canada operated first through the Superintendent of Missions. In June, 1911, however, the General Secretary accompanied him. Afterwards, a Standing Committee in the Homeland carried on the appeal and lastly the immigration representative closed the chapter. In this long stretch of time more than three hundred candidates were found for the Methodist Ministry in Canada. As indicated in foregoing pages these young men rendered a highly satisfactory service in the Canadian Church. Owing to social and economic conditions prevailing in the British Isles after the War Dr. Darwin's effort to induce immigration did not prove an unqualified success.

Throughout this last period a very intensified interest on the part of the missionary committee of the Annual Conference became distinctly manifest. This deepened interest was shown in carefully planned methods of disseminating missionary information and by skilfully devised efforts to increase missionary contributions. This committee went to work with a will and so effectively cultivated the field that the other connexional funds came limping along behind. The Methodist Church became definitely missionary minded. The method of operation was to approve, by the Board of Missions, an objective of \$1,000,000 about the middle of the period for the whole Church. This objective was divided among the Conference. In 1918 this objective for Manitoba was \$60,000 and for Saskatchewan \$55,000. Having fixed the objective every possible source of revenue was carefully canvassed and every propitious occasion guarded as an opportunity for a missionary appeal. The results were magnificent.

THE FORWARD MOVEMENT FOR MISSIONS

In its ability to collect information regarding Missionary operations and achievement and in its capacity to distribute what it had collected, the Young People's Forward Movement for Missions arrested widespread attention and merited high commendation. The soul of that Movement was the indefatigable F. C. Stephenson whose irrepressible zeal captivated the minds and hearts of all who felt its energy. His story told in

his own unique way won the devotion and support of audiences throughout Canada and beyond. The influence and achievement of F. C. Stephenson readily places him in the front rank of the great missionary personalities between 1895 and 1925. He was the personal friend of every missionary and his home was a haven of rest for all who were wearied with the struggle. The cause of missions and the missionaries from every field and of every type owe a lasting debt of gratitude to F. C. Stephenson and to his amiable, efficient wife for the interest they took and the assistance they gave. Dr. Stephenson collected his information by means of letters from the workers on the mission charges and through written treatises by persons capable of giving a sane interpretation of the varied centres of work. To this was added a long list of highly informative books published at a price which placed them at the disposal of ordinary people. He simply flooded the parsonages and churches with arresting missionary literature which carried fervour to Summer Schools, Institutes and Study Groups. Methodism became intensely missionary in spirit in the purpose, and in the effort of the Methodist struggle. As the result of these forces, missions became a predominant interest among the Methodists.

The Missionary Society found a helpful ally in the Church Extension Board of Winnipeg which was organized to aid in finding sites for churches, and assisting struggling congregations to get firmly on their feet. To the promotion of this undertaking such Methodists as H. W. Hutchinson, W. T. Hart, R. J. Lough, John Guest, Captain Robinson, W. L. Parish and others, gave time, thought and money. In many instances, these men pledged their own personal credit as guarantors for loans made on Methodist Churches in Winnipeg. It stands much to the credit of the Methodist Church that not a single guarantor for loans on Methodist property during Methodist identity and afterwards, ever lost one dollar in Winnipeg through this process of pledging credit. As an evidence of the spirit and vision of this organization under the clarion call of Rev. Dr. John Maclean it embarked, about 1913, on a scheme to raise \$100,000 to pay off the debts on the Methodist Churches in Winnipeg. To the furtherance of such enterprises

Mr. H. W. Hutchinson, whose genius as a solicitor of subscriptions was widely recognized, gave strong financial aid and distinguished leadership.

In addition to the influx of new settlers from other countries and the migrations within the country itself was the alarming movement of people from the rural areas to the cities. Many moved to the cities because they could not make a living at farming, others were attracted by the wider industrial and commercial opportunities. The majority of these whatever the call might be became wage earners with a wage earner's allowance. An intensely serious problem faced the Church. Part of these drifted into economic dependence. Poverty and slum conditions became prevalent. In time they constituted a difficult class to minister to intelligently. A new problem faced the Christian Church in Canada. While devoted efforts were made to meet the religious and social needs of these people in the great centres, the Methodist Church had not up to that time achieved an outstanding success in this type of City Mission work. The Salvation Army through its social organization and its social appeal ministered widely to this class and by its efforts rather captivated public sympathy.

That section of the migration which entered industry soon found itself swept into the Labour Unions. In these organizations the members found for themselves a substitute for the fellowship of the Church and soon lost all interest in the Church. Beyond that, some in their antagonism to the supposed wrongs of the capitalist economic system, became hostile to the Church as being the protector of that system and the preservers of forms of financial oppression. This attitude was wholly unwarranted, for the Church stood in those days as the advocate and champion of economic justice and social righteousness. The Methodist Church was well in the front-line of those agencies which in the pulpit, in the press and on the platform, defended the claim of the workingman, and pleaded for the widest recognition of the right of all classes to a fair share of the products of industry. On the other hand, the captains of industry resented this persistent support by the Church to advocate the right of labour to organize to protect their own interests and withdrew in many cases from association with

and support of the evangelical church. Many of these were ready to give generous gifts to the Salvation Army and others to provide for the poor, but at that point their interest ended. By this process here in Canada, the Church and its ministry became more and more confined in its ministrations to that large section of the community known as the "Middle Class." But if the Methodist lost the ear of these classes in the community, it did a service to all three as well as to the class who heard its message, in its ceaseless emphasis on the central place that man and his welfare should hold in all human activity, social, industrial and religious.

In all the general efforts of the Methodist Church to minister to human wants and serve spiritual needs, the General Board of Missions found a constant and helpful ally in the Woman's Missionary Society. The service it rendered was in most cases different from that of the ordinary evangelistic appeal, but in interpreting the spirit of Christianity to the lonely, the discouraged, the depressed and the stranger, it did a marvellous service. What that organization did through their missionaries at Wahstao, Kola Kreeka, Chipman and Radway Centre and a hundred other places, to help these new Canadians and others to understand and appreciate Canadian ways, is beyond all adequate description and material computation. The government which had brought these earnest people to find homes on the quarter sections of the central West exhibited a scanty interest in their moral, social and economic welfare. In addition to these forms of work the Society supported a head nurse for Lamont and Pakan hospitals, three deaconesses for Winnipeg, and one for Wesley Institute at Fort William, as well as a missionary at Fernie who rendered valuable service in the Crow's Nest Pass. In these types of work about \$90,000 a year was invested. Up until the Methodist Church passed into Union in 1925, this Society continued to exercise its efficient management of work under its own care and to extend it. At the same time it gave increasing assistance to missionary and social service agencies under the direction of other Boards. In her arresting book known as *The Story of the Years, 1906-16*, Mrs. E. S. Strachan gives a graphic picture of the achievements of the Society at home and abroad.

in those momentous years. Interesting additions have been made to this story by other publications. The W.M.S. found a warm and sympathetic support among the women of the Middle West in its heroic efforts to rescue men, women and children from the disastrous perils of ignorance, ill-health, superstition, exploitation and sin.

THE WIVES OF THE MINISTERS

Much has been said in these pages about the working force of the Methodist Church known in ordinary speech as ministers and probationers. Some have suggested that the writer has been too generous in his estimate of the character and ability of these men and not sufficiently sensitive to faults, follies and foibles. These men were human and shared with others in human frailty. They made their mistakes and committed errors of which they were as deeply conscious as any one else, but the errors they made belonged to the realm of thought and judgment. Taken as a group they were unselfish in their attitude, unworldly in their devotion and sacrificial in their service.

However true all this may be, no reader will feel that too much attention has been paid to the wives and families of that brave band of witnesses to and for the truth. A devoted Christian woman is an asset of inestimable value to any community especially to that which is struggling to turn the wilderness into a garden and the rough prairie sod into a golden wheat field.

To aid the women on the frontier in their heroic struggle to soften the stern face of the wilderness and to keep the atmosphere of the community spiritually clean and morally wholesome, the minister brought his young and inexperienced wife. She had come from a home of refinement and comfort, in many cases fresh from some institution of learning. With a glad heart, high hopes and strong resolutions, she set forth with her husband to the frontier church, or the remote mission field or the lonely outpost. She knew little and cared less concerning the hardships, privations and sacrifices incidental to Western Mission life. A consuming passion for service to God and man,

swept away all hesitation and consumed all reluctance. Brushing deftly the forbidden tear aside with a brief but cheery "good-bye" she started on a long journey with increasing difficulties as she advanced. On her arrival she found few to welcome her and little to gladden the heart of a bride. A great opportunity lay all around her and that was the one thing for which she had longed. After a few days spent in giving an air of comfort to her little home she took her seat on the first Sunday in the buck-board to accompany her husband to his morning appointment. Here she played the wheezy little organ and sang with a lustiness that surprised herself and others. At the close of the service the young pastor introduced with growing confidence his helpmate. She rose to the occasion, made everybody feel at ease, and brought into the community a new sense of the sweetness and tenderness of life. Until other duties made it impossible she went with her husband contributing much to the fervour and attractiveness of the worship of God in the little school house or the settler's home. But soon new demands emerged. The children of the neighbourhood needed religious instruction and so a Sunday School was organized to which the wife of the Minister added much by her tact in leadership. Then a W.A. appeared to be a necessary agency in making a better church and a better neighbourhood. In this she found a helpful place by pushing from behind. When the family came to increase the demands on her time and scanty income, but to sweeten the home and deepen her interest in the struggles of other parents, she had to make some retrenchments on her varied service. Before long, however, the children were taught to care for themselves, and mother with her increased experience could minister to some social needs such as nursing the sick, comforting the bereaved, supplying the needs of the unfortunate, and giving leadership in the community activities designed to enrich life and settle destiny. And so the medical doctor of the little centre was heard to say, "I would have left this dreadful place long ago but for the minister and his unselfish wife." With deep solicitude but with no bluster or noise, she became a permeating influence for the noblest and best in life. On a restricted fare her family learned the useful lessons of self-reliance and self-denial and went forth

to carry the light of life into a widening sphere of usefulness. So when the time came to change to a new place she and her husband packed their few belongings, bade good-bye to their people. What they left behind far exceeded what they carried away in everlasting values, and so the minister's wife lived her round, toiled with unceasing devotion, offered no complaints, passed to her reward, but in her passing the world was decidedly poorer. In his fifty years of service the writer often visited the minister's home, enjoyed the hospitality of his wife and family and can testify at first hand to all that is said above.

SUNDAY SCHOOLS

Among the permanent interests and constant concerns of the Methodist Church was the Sunday School. Reference has already been made to the fact that the first religious service held by Methodists in the Red River Valley was a Sunday School on July 5th, 1868. No Conference was complete without its careful review of the work and influence of the Sunday School. Over thirty years before Union the Sunday School work was erected into a department of the Church and considered worthy of its own secretary. In the opening years of the last period the interest in its methods, processes and purposes, prevailed to the extent of having a regular minister appointed as secretary by the Conference for every district whose name was associated in the minutes with the other officers of the District. It is an interesting fact to observe that while many parents are themselves indifferent to the claims of the organized Church on them they are eager to have their children enjoy the advantages of the Sunday Schools.

Trappers and traders from the plains tell with great satisfaction of hearing the dusky hunters lilting some tune or humming some melody learnt in some mission school. These receptive years preserve in deep solution the lessons of the Sunday School. Under A. C. Crews, S. T. Bartlett, Frank Langford with their effective associates and field secretaries, the Sunday Schools experienced a vigorous expansion as to method, as to the character and scope of the instruction provided for the young people of the Church. While all these efforts had

for their purpose the cultivation of a spirit of loyalty to the Methodist Church and the Kingdom of God they carried with them the more encompassing purpose of building up a thoroughly intelligent Christianity. Throughout the Middle West, Sunday School workers found it to be advantageous to co-operate with the provincial interdenominational organizations in the active promotion of work in various forms among the young people of the area. In 1918, the Board of Religious Education was erected which provided a wide scope for organized educational effort. This extended organization commended to the young people the programme and practice of the Canadian Standard Efficiency Test with its subsidiaries of the Tuxis and Trail Ranger groups. For girls the Canadian Girls In Training courses were provided. These were designed to incorporate, in all attempts at physical, mental and social fitness, a bright wholesome Christian spirit. In their efforts beside "The Boy Scouts" and related organizations, these church programmes, while providing a deserved element of religious emphasis, found considerable difficulty in maintaining their place in the presence of others which carried with them phases of military emphasis and order.

Beyond this educational effort, the Methodists maintained varied schools and residences under Missionary support and instruction to help the Aborigines and strangers to understand Canadian civilization and Christian teaching. It contributed much to the enlargement of human opportunity by helping to maintain five Institutions in the Middle West whose prime purpose was to provide education fully abreast of modern methods to all who wished to have it, without respect to creed, race, or nationality. This education was furnished at a cost well within the reach of the seeker and involving a large gratuitous expenditure by the Methodist people. At the same time schools were organized around college centres to provide for ministers and their wives opportunities for rest, for study, and for Christian fellowship. All this was placed within reach of every minister at a cost which defrayed merely the actual cash outlay.

THE SUPERANNUATION FUND

While the Methodist Church of the Middle West had a life and development of its own it was not a detached unit. In its operations, purposes and spirit, it was a part of a great organization covering Canada, Newfoundland, Bermuda, and extending its work into Japan and Western China. Because of this connexion it found the interests of its ministers and people closely identified with many Boards, and Institutions of the whole Church. Its executive interest in all these relationships found expression through representatives appointed by the Annual Conferences. Prominent among these Boards beyond those to which frequent reference has been made was the one which managed the Superannuation Fund. Under its care was the collection, management, and distribution of funds gathered from the whole Church and its ministers, to provide for them a retiring allowance.

The revenues came from five sources:

1. A graded tax fixed by the regulation of the General Conference imposed on every minister and probationer.
2. An assessment of a fixed percentage on the minister's salary and certain connexional funds, imposed on every circuit and mission. With this was associated the alarming but wholesome sanction that if the local congregation did not raise the assessment the pastor in charge became automatically responsible for its payment.
3. Individual gifts mostly in the form of bequests.
4. Income from investments of capital funds.
5. From Book and Publishing House.

According to the report made in 1922, the income from these and other subsidiary sources amounted to \$15,831,683 for the quadrennium. The expenditure for claimants, emergency cases, and administration for the same period was \$1,620,657. The income from investments was \$364,865, from legacies \$14,404, from publishing interests \$81,465. Every minister on his ordination automatically became a member of the Fund and was required while holding that status to pay

into the Fund a specified graded tax on the stipend paid by the congregation the year before. On his retirement from active service he received from the Fund a disciplinary allowance for each year in the active ministry. In the first two decades of the twentieth century it was the modest sum of \$12 a year for each year of service. In 1918 this amount was increased to \$18 a year. All ministers and probationers shared in the obligation of maintaining the current revenues and all ministers on retirement after a specified number of years' service shared in its benefits. Provision was made for ministers who resigned or retired through ill-health. Up until July 31st, 1919, the Church's provision for its retired ministers operated under two sections known as the Supernumerary Fund and the Superannuation Fund. Both funds were greatly strengthened by an amalgamation on the above mentioned date. The Methodist Church, through the National Campaign Fund, added in 1921-2 practically \$1,500,000 to the permanent assets of the amalgamated provisions.

The Book and Publishing Interests of the Methodist Church and people of the West shared in the facilities it offered and sent representatives to its Board of Directors. Through long years of careful and capable management, the Church had succeeded in building up a very aggressive Publishing House with retail and wholesale departments offering for sale works on Theology and other subjects. This important commercial enterprise operated under a Western section with headquarters in Toronto and an Eastern section finding its location in Halifax. It is reported that this Book and Publishing concern was started at first in the interests of the superannuated ministers and that to them and their welfare still belonged the equity in its business developments. In each year a portion of its net profits were given to the Superannuation Fund. Payments to this Fund by the Publishing House were seriously lowered in 1921-2 by a strike among the employees. The Middle West for many reasons watched with growing interest the operations of the Book and Publishing House and benefited much by the facilities it offered for the purchase of books.

The Middle West was in a similar way identified with the Department of Finance which found its origin in 1918. It was

the outcome of the tentative efforts of 1910 and 1914 to stimulate and unify all the financial appeals of the Methodist Church. To it were committed such financial interests of the whole Church as the General Conference Fund, the Church and Parsonage Fund, the Fire Insurance Department and the work of the statistician. To these were added some other features such as giving advice and counsel to churches or circuits which were embarrassed or found difficulty in handling their financial problems. The Methodist Church never had a unified system of finance, never a treasurer for the whole Church. This department was an approach to a unified system. As far as the Middle West was concerned the Church and Parsonage Aid Fund was the one of deepest concern. This Fund proved to be of great value in aiding congregations to acquire churches and parsonages as important instruments in promoting the work of the denomination and the religious life of the people. For the quadrennium of 1918-22 the income and expenditure were \$201,730. This Fund operated on a capital of \$73,334. The timely assistance given by this Fund to congregations on many frontiers, especially the Western, as they struggled to establish in visible form the Church of the living God in their midst, had not only great inspirational influence but possessed a value far beyond the sum of money involved. Many a cause had been rescued from failure by a little financial encouragement afforded at a critical period. The Methodist Church never had a treasury department and this new department was an effort to meet a definite need.

At the meeting of the General Board of Missions in May, 1918, the suggestion was made that the time had fully come to undertake a "great spiritual and missionary Forward Movement in the Methodist Church of Canada." The suggestion was sympathetically received and prayerfully considered. The purposes of the project and some of its plans, were set forth in a few tentative resolutions among which the following objectives were specifically enunciated: a careful study of the conditions existing in the Church and of the financial and spiritual needs involved in its future operations. These having been discovered the whole Church should be shown what

its responsibility was in the light of this information. To this should be added a vigorous effort to increase the membership in the Church and in Sunday Schools and young people's societies. Beyond these specified purposes there was added an effort to enlarge that group who cultivated the exercise of intercessory prayer and to increase the number of those who were prepared to give active service to the specific work of the Church. One outstanding purpose was to induce a larger number of young people to devote their lives to the service of God through the missionary operations of the Church. At that meeting a committee of fifty ministers and laymen was erected to review, analyze and examine the information collected by the secretaries and to present this to the General Conference. Accordingly, in October, 1918, a report respecting the information collected and verified was presented to the General Conference. As the Conference had already decided to increase the annual payments to retired ministers from \$12 to \$18 for each year of service, and as it was well known that many of the Educational Institutions were so restricted by the pressure of debt, that they were unable to discharge adequately their specific functions, the Conference welcomed most heartily the suggestion from the General Board of Missions and extended its scope so as to include all the departments of the Church's work. A strong committee including all the secretaries was forthwith appointed to organize the whole Methodist Church, to embark on "A National Campaign" to secure increased membership, a quickened devotional spirit, an intensified activity in Christian service and an enlarged force of volunteers for life service in the Kingdom of love. To these there was added at the Conference a specified financial objective. This movement was so timely and so pertinent to this cause of Christian expansion that the Anglicans, Baptists, Congregationalists and Presbyterians were caught by the glow of its fervency and joined in a great "Interdenominational Forward Movement" of the Churches. In making its plans for the Campaign, the Methodists were encouraged greatly by the recent achievements of the Methodists along similar lines in the United States. The national executive was guided in the preparatory stages by the practical experience of Dr. S. Earl Taylor, Dr.

Fred B. Fisher and Dr. W. E. Doughty, who came to Toronto on several occasions to aid in setting up the organization and perfecting plans. Arrangements were made to appoint persons on every circuit and mission throughout the whole Church to make a personal canvass of every individual in every congregation. The time set for such an intensive campaign as far as finances were concerned was February 9-14, 1920.

The other objectives were to continue to occupy the attention and efforts of officials, ministers and members, after the appeal for funds was completed. The financial objective was fixed for the Methodist Church at \$4,000,000. The subscriptions to this appeal amounted to \$4,837,513 of which \$4,016,000 were paid in cash on August 15th, 1922. By way of subscriptions the Middle West promised approximately \$75,000 and had paid on the above date almost \$46,500. One and one-half millions of this money went to Missions and to Superannuation Fund. Three-quarters of a million was allocated to education to liquidate debts and the balance to other connexional interests. The cost of conducting this campaign was slightly over three per cent. of the amount subscribed. The personal objectives were not as completely attained as the financial one but personal objectives were not quite on the same level as the financial. At best they could be only anticipated attainments difficult to tabulate. That the membership was increased by 25,000 in round figures for the year ending April 30th, 1920, was highly encouraging in the light of the fact that the average yearly increase for the thirty-nine years of United Methodism was 6,124. It is quite in order to note that while prosecuting these special objectives the Church maintained its ordinary support of all the local and connexional interests of the denomination. The fact that a membership of 410,000 assisted by twice as many adherents raised for local needs, for ministerial support and connexional interests for the year 1921, slightly over \$31,000,000 or a personal average of practically \$25, is deeply encouraging. While this campaign brought financial relief and new heart to burdened and perplexed Boards and Institutions, it created a new sense of corporate unity among the denominations, a new expression of denominational loyalty and a fresh determination to serve with unstinted zeal the inter-

ests of the Kingdom of God. In the light of the recent titanic struggle to banish from the world the iron heel of the oppressor in which 60,000 of Canada's brave and buoyant citizens gave their lives, this Methodist National Campaign with others of a like nature, was a heroic and challenging achievement of the deepest significance.

METHODISM AND SOCIETY IN THE MIDDLE WEST

In a throbbing, eager, aggressive, agitated social life, constantly becoming more complex and complicated by its strange admixtures of economic interests, Methodism never assumed the attitude of an isolationist. On the other hand it readily recognized its partnership with other essential institutions in the responsibility for building a better world and for creating healthier conditions in the social, economic and political relationships of struggling people of varied cultures. It was deeply interested in all that was happening in the area of which it was a part and was keenly alert to those dangers which appeared to it to threaten the security and the prosperity of fellow citizens. It was outspokenly loyal to Canada and the British Empire and never over-looked any fitting opportunity to proclaim its fidelity to British Institutions and forms of Government. Its pulpits, however, thundered ominously against greed, graft, and partyism in political life and against sectionalism in the country's administration. In the threatening storms that gathered around the inauguration of provincial autonomy in 1870, Rev. George Young played a worthy part. In the Rebellion of 1885, his son Major G. H. Young figured in the capture and imprisonment of Louis Riel. In the memorable school controversy the Methodists proved themselves ardent supporters of a National School System. To the Laurier-Greenway Compromise they gave a halting assent. In the separate school agitation which accompanied provincial autonomy in Saskatchewan, they were the avowed supporters of a unified school system. By resolution and affirmation they stood for one language and a united national life against the Coldwell Amendments of 1912. To Dr. Thornton in his determination, in 1915, to sweep away the disruptive compromise of 1897, they gave strong support,

and welcomed a unified school system based on the English language as the medium of instruction and compulsory attendance. To the vigorous agitation for favourable freight rates for grain, to the emerging farmers' association and to the Wheat Board, continued and effective assistance was given.

In the unfortunate and unnecessary Strike of 1919, the Methodist Church came in for some unmerited criticism. This strike involved two matters of deep concern to the members of the Unions forming the local Labour Council of Winnipeg. The first was a dispute between the Manitoba Bridge and Iron Works over the matter of an increase in wages. The second centred around the principle of "Collective Bargaining." Soon many other unions were drawn into a sympathetic strike. As a result of this the O.B.U. came into operative existence to bring added pressure to the side of labour. This form of organization had been discussed and endorsed at the Labour Convention in Calgary in March of that year. The sympathetic strike was said to involve about 24,000 people. A strong strike committee was formed to direct and support the efforts of the strikers to win out in the contest. On the other hand a strong committee of 1,000 was formed from the citizens to protect the safety of the citizens and their property. Boisterous threatening meetings were held by the strikers in the Walker and the Majestic Theatres at which loud talk prevailed among irresponsible people about revolution and new forms of Government. The Dominion Government took a listless hand in the discussions through the Minister for Labour. The strikers arranged for an immense impressive parade. This was forbidden by both civic and provincial authorities. In the attempt to carry out the proposed parade the R.C.M.P. were called into action. A brief conflict occurred between the Police Force and a band of the strikers in which two persons were shot. This tragic incident was taken by the citizens and many of the strikers as an indication of what might happen if feelings continued to mount. So matters began to settle down. The strike lasted from May 15th to June 27th, when an agreement was reached through a section of the Railway Employees Union. During the strike eight men were arrested on the charge of seditious activity and revolutionary intent. Pro-

tracted and ineffective trials followed with no conclusive results. Among those arrested were J. S. Woodsworth who had some time before figured prominently in the Methodist Church in Winnipeg, but had recently resigned from the ministry and William Ivens who had lately been given "location" by the Manitoba Conference for his refusal to take the appointment assigned him. Both these men were former students of Wesley College. Through the agency of Mr. Ivens a labour church was formed. For a time it remained a vigorous centre of propaganda for the labour party. The Methodist people, as a whole, stood firmly loyal to the maintenance of law and order in the city. There were some, no doubt, among the Methodists who sympathized with the strikers. Some were loudly hostile to the movement. The Methodists suffered from the strike but the city suffered vastly more. Some observers declare that this agitation with others in the Methodist body had the effect of delaying for a time the consummation of Organic Union in the Negotiating Churches.

The Principal of Wesley College was asked in 1920, by the provincial premier to be chairman of a committee to consider and report on the demand for the establishment of a minimum wage among women workers. Towards this he was decidedly favourable but not very successful. This request, however, indicated the attitude of the Provincial Government to the leadership in the Methodist Church.

At the beginning of this period the minds and hearts of the Methodists were absorbed in the momentous question of Organic Union with the Congregationalists and Presbyterians. The Union of these Churches found its origin in the cultured and catholic spirit of Principal Patrick of Manitoba College in 1902, and involved issues of deep significance. The Christian world stopped and wondered at the boldness and magnitude of the proposition. Among the Methodists it was, from the very first, evident that the opposition to Union would be confined to a very small group. Among the Presbyterians it was recognized that the section against Union was fairly strong and stoutly determined to prevent its consummation. The work among Methodists was to keep their people patient and

sympathetic in the protracted delay. The favouring section of the Presbyterians, the majority in fact, bent its energies to break down the opposition and to bring the whole denomination into the Union. During the decade preceding the consummation of Union the Methodists were restless at the needless delays. The Saskatchewan Conference sent a memorial to the General Conference urging that Union be consummated with those sections ready for it. The breaking point was well-nigh reached in 1917, when the Presbyterian General Assembly decided to postpone all discussion of Union until one year after the close of the War. The Methodists felt they were losing ground in their position of enforced inactivity. The Presbyterians, too, were making little or no progress owing to the broad cleavage existing among them as to policy and programme.

The sentiment in favour of Union was being all this time crystallized into an expression from which the uniting Churches could not dare retreat. In the Middle West two things exerted a strong influence towards Union. The first of these was the growth of the local church movement coupled with an enlarging sentiment in other areas in favour of Union. The second was the widespread application of co-operation on circuits and missions indicating that a large section of the people was bent on effecting a Union despite the halting attitude of the denominations. In 1922, a draft bill for the incorporation of the United Church was presented to the General Conference and endorsed. Consequently, in June, 1925, the Methodist Church carrying its assets, its reserves, its institutions, its property and its membership, entered a Union with the Congregational and Presbyterian Churches to form the new United Church of Canada. The Congregationalists came as a Church, bringing all they had in a slightly different way. With the Presbyterians owing to their peculiar mode of holding property and managing institutions, the task of effecting Union was not so easy and not so comprehensive as to membership and resources. After a quarter of a century of debate, discussion and deliberation, carried on for the most part, in a fine Christian spirit, there was consummated in June, 1925, in Toronto,

one of the greatest ecclesiastical ventures of modern times. *Initium Sit.* Rev. Dr. Chown has told the story of the steps leading to this great consummation in a valuable volume entitled *Church Union*.

A GENERAL ESTIMATE

In combining with the other denominations to form The United Church of Canada, Methodism entered with great heartiness into the life and destiny of a new organization which possessed greater resources, wider power and richer possibilities than any one of the contracting bodies. Its purpose in entering that Union was not to dominate the activity, determine the policies and control the programmes of the new body, but to find in the Union a broader field of service for the beloved Master at home and abroad. It hoped, by this act, to become more effectively successful in building deep and stable the foundations of social, political and religious life, in a young nation passing through a perilous period. In the eighty-five years of its co-operation with other bodies to foster the moral and spiritual welfare of the Middle West, Methodism lost much of its original distinctive appeal, much of its early challenging message, and much of its former emphasis on Christianity as a vital religious experience. It became increasingly a denomination in the Church life of Canada and found some of its methods not effectively applicable to the changing conditions of a new century, but it stood forth, straight and strong, against all unrighteousness, injustice and discriminating inequality in human relations, and proclaimed with intelligent vigour a Gospel broad as human needs and high as human destiny. Its army composed of well-trained officers and eager followers stood forth a well-equipped and well-furnished unit full of enthusiasm over the new day of opportunity, and ready to join others in a supreme effort to make a new and better world. It would have been well if Methodism had carried into the Union the fervour of its early Evangelism. But many members of the United Church pray that the Evangelistic appeal may yet be recaptured in the unfolding life of the new Denomination, but on a higher plane with a more compelling appeal.

This brings to a close the story of the toils and triumphs of the men and women of the Methodist Church in the Middle West of Canada.

"They climbed the steep ascent of heaven,
Through peril, toil, and pain:
O God to us may grace be given
To follow in their train."

And so the author ends a labour of love, combining in itself the wholesome ingredient of gratitude, for opportunities given and blessings bestowed.

AN END BUT A GREAT BEGINNING

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